

* * * The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the Board of Managers, the Committees, and the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.

SPIRIT OF MISSIONS.

BOARD OF MANAGERS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE

Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,
The Secretaries and Treasurers of the Domestic and Foreign Committees, *ex officio*,
And, appointed by the General Convention of 1880, sitting as the Board of Missions,
Rev. John Cotton Smith, D.D. Mr. F. S. Winston.
Rev. Henry C. Potter, D.D. Mr. J. C. Garthwaite.
Rev. H. Dyer, D.D. Mr. George N. Titus.
Rev. Charles H. Hall, D.D. Mr. Cornelius Vanderbilt.
Rev. Noah Hunt Schenck, D.D. Mr. William Scott.
Rev. E. A. Hoffman, D.D. Mr. Charles R. Marvin.
Rev. William N. McVickar. Mr. William G. Low.
Rev. George Leeds, D.D. Hon. Benjamin Stark.
Rev. J. Livingston Reese, D.D. Mr. Lemuel Coffin.
Rev. J. H. Eccleston, D.D. Hon. H. P. Baldwin.
Rev. Thomas F. Davies, D.D. Mr. R. Fulton Cutting.
Rev. James Saul, D.D. Mr. Howard Potter.
Rev. William Tatlock, D.D. Mr. Joseph W. Fuller.
Rev. S. H. Tyng, Jr., D.D. Hon. John A. King.
Mr. C. M. Conyngham.

REV. A. T. TWING, D.D., *Secretary of the Board*.
REV. A. T. TWING, D.D., *Secretary*,
MR. LLOYD W. WELLS, *Treasurer*,
FOR DOMESTIC MISSIONS,
22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary*,
MR. JAMES M. BROWN, *Treasurer*,
FOR FOREIGN MISSIONS,
23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December, March, June, and September.

OCTOBER, 1881.

MISSIONARY CONFERENCE.

THE Standing Committee of the Board of Managers make the following official announcements with respect to the Missionary Conferences arranged for this Autumn; particulars as to the speakers, etc., will be given in the Church papers:

I.—In New Haven, Conn., Wednesday, Thursday and Friday, October 12th, 13th and 14th, under the presidency of the Right Rev. Dr. Williams.

II.—In Boston, Mass., Tuesday, Wednesday and Thursday, November 15th, 16th and 17th, under the presidency of the Right Rev. Dr. Paddock.

III.—In Utica, N. Y., Tuesday, Wednesday and Thursday, November 29th, 30th and December 1st, under the presidency of the Rt. Rev. Dr. Huntington.

IV.—In New York, Tuesday, Wednesday and Thursday, December 13th, 14th and 15th, under the presidency of the Right Rev. Dr. Potter.

NOAH HUNT SCHENCK, *Chairman*,

GEORGE LEEDS,

LEMUEL COFFIN,

J. LIVINGSTON REESE,

H. P. BALDWIN,

A. T. TWING,

JOSHUA KIMBER, *Secretary*,

Standing Committee on Missionary Meetings.

ARCHDEACON KIRKBY.

WE are informed that Archdeacon Kirkby has made arrangements to leave England for New York by the steam ship Bolivia of the Anchor Line, which sails from London on the 5th of October. He writes that the passage is usually eleven or twelve days, so that he may be expected to reach here about the 16th or 17th of the month. Requests for his services are coming in from all quarters, and his appointments for each will be arranged as speedily as possible after his arrival. He is expected to be at three of the Missionary Conferences, and we hope that he may be at all of them. Evidence is abundant that a hearty welcome awaits him.

* * A complete set of the SPIRIT OF MISSIONS is offered for sale. For further information address the Rev. Dr. TWING, 22 Bible House.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS from August 1st to September 1st, 1881.

ALBANY.		NORTH CAROLINA.	
<i>Ilion</i> —St. Augustine's Church	4 52	<i>Pittsboro</i> ,—St. Bartholomew's Church	16 75
<i>Schenectady</i> —Christ Church	2 05		
<i>St. George's Church</i>	89 00	<i>Fort Washington</i> —“Mrs. J. D. S.”	10 00
	95 57	<i>Philadelphia (Germantown)</i> Mrs. T. S. Rummey, through Woman's Auxiliary, for Publications	2 00
CENTRAL NEW YORK.		QUINCY.	
<i>Canastota</i> —Mission S. S.	50	<i>Farmington</i> —Calvary Church	12 00
		<i>Quincy</i> —St. John's Cathedral, Foreign, \$6.00, Domestic, \$15	3 20
CENTRAL PENNSYLVANIA.			21 00
<i>Bethlehem</i> —Rev. Cortlandt Whitehead's subscription	10 00		
<i>Lock Haven</i> —St. Paul's Church	10 66		
<i>Towanda</i> —Christ Church	22 40		24 20
EASTON.		SOUTH CAROLINA.	
<i>Dorchester Co.</i> —Great Choptank Parish, for Domestic, \$5.	25 00	<i>Ridgeway</i> —St. Stephen's Church	4 20
		<i>Winnsboro</i> —St. John's Church	8 70
INDIANA.			
<i>Richmond</i> —“A. S. M.”	12 00	VERMONT.	
LOUISIANA.		“X.”	100 00
<i>Bishop Gallaher's subscription</i>	20 00	VIRGINIA.	
MAINE.		<i>Albermarle Co.</i> —St. Ann's Parish, W. G. French, 50c; Mr. Higgs, 50c	1 00
<i>Augusta</i> —St. Mark's Church, of which J. Bridge's subscription, \$52.58; Rev. S. Upjohn's subscription, \$2.50	74 73	<i>Buckingham Co.</i> —Tillotson Parish, R. V. Glover	50
MARYLAND.		<i>Fairfax Co.</i> —Falls Church	6 00
<i>Bladensburg</i> —Mrs. Phillips	1 00	<i>Truro Parish</i> , Christ Church	2 00
<i>Montgomery Co.</i> —St. Bartholomew's Parish (<i>Mechanicsville</i>)—St. John's Church	1 70	<i>Zion Church</i> , for salary of Rev. John Mc Nabb, Foreign	8 00
	8 30	<i>Orange Co.</i> —St. Thomas' Parish, St. Thomas' Church	10 84
MASSACHUSETTS.		WESTERN NEW YORK.	
<i>Hanover</i> —St. Andrew's Church	25 00	<i>Rochester</i> —Collections at Missionary Conference, \$328.90; Less expenses	28 34
			143 39
MINNESOTA.			180 51
<i>Faribault</i> — Memorial Chapel, Shattuck School	21 96	WEST VIRGINIA.	
<i>Minneapolis</i> —Gethsemane Church	15 00	<i>Berkeley Co.</i> —Norborne Parish, Trinity Church	29 73
NEBRASKA.		OREGON MISSION.	
“A Nebraska Presbyter”	50 00	<i>Portland</i> —Two family mite boxes	5 80
<i>Nebraska City</i> —St. Mary's Church	11 25	COLORADO MISSION.	
		<i>Fort Collins</i> —St. Luke's Church	10 00
NEW HAMPSHIRE.		WESTERN TEXAS MISSION.	
<i>Pittsfield</i> —St. Stephen's Church	1 00	<i>San Antonio</i> —W. R. Richardson's subscription	20 00
		†Receipts for the month	985 55
NORTHERN NEW JERSEY.		Amount previously acknowledged	16,966 67
<i>Morristown</i> —John and Mary Gibson's earnings	134 00	Total receipts for the year ending Sept. 1, '81. \$17,952 22	
<i>Orange</i> —Grace Church		Less amount acknowledged by error in the July No., from Rev. Dr. Leffingwell, Chicago, Ill.	20 00
			\$17,932 22

* Divided (when not otherwise designated) between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 415 and 431.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., LL.D., *Chairman.*

Rev. George Leeds, D.D.;
" Henry C. Potter, D.D.,
" N. H. Schenck, D.D.,
" T. F. Davies, D.D.,
" J. L. Reese, D.D.,
" William N. McVickar,
" James Saul, D.D.,
" S. H. Tyng, Jr., D.D.,
" A. T. Twing, D.D.,

Mr. G. N. Titus,
" William Scott,
" H. P. Baldwin,
" J. C. Garthwaite,
" W. G. Low,
" Lloyd W. Wells,
" Benjamin Stark,
" John A. King.

Rev. A. T. TWING, D.D., *Secretary,*
22 Bible House, New York.

Mr. LLOYD W. WELLS, *Treasurer,*
22 Bible House, New York.

Form of a Request to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.*

OCTOBER, 1881.

THE POWER OF PRAYER.

MISSIONARY magazines seldom spare space for the mention of events that do not bear directly upon their Missionary work, but the lesson of the past summer is of such importance that no Christian journal can pass it by in silence.

For nine long weeks, fifty millions of American people watched by their President as he lay on his bed of pain and weariness at the White House, and the whole civilized world shared their anxiety and cheered them by kind words of sympathy.

At the time when the sore calamity came suddenly upon it, this American nation, drifting away from the faith of its Puritan fathers and adopting too readily the tone of its foreign element, was fast losing its realizing sense of an Over-ruling Power, and, trusting in its own might and greatness, was tempted to forget God, and to say of itself in its bright prosperity: Our own hand and our own arm hath done this. Who is the God of Israel that we should fear Him or the God of Jacob that we should regard Him? A new prophet had arisen, whose scoffs at religion and the power of prayer found thousands of willing hearers and wrought mischief in numberless Christian homes.

Then, sharply as by the Voice from

Sinai, the LORD spake—and the heart of the nation bowed as the heart of one man at His feet. The modern infidelity and atheism, the pride and rationalism and self-sufficiency were swept away from the half-dazzled, half-blinded eyes of the republic, and all the people, with the passionate entreaty of little children, returned to their Heavenly FATHER, crying to Him, with a great cry that at first would take no denial, to give them back their Ruler even out of the very hand of Death.

For awhile their prayer seemed answered, but the humility and trust were lacking that should characterize true petitions, and those who had been taught in the hour of sorrow to say, "FATHER, if it be possible, let this cup pass from me," were to be taught to say also, with their Great Example, "Nevertheless not my will but Thine be done." They were to learn wherein the power of prayer consists, and to know that Christian people are to pray, not primarily that their prayers may be granted, but that their spirits may be brought so near to GOD that, in recognition of His loving power, and in submission to His Divine decree, they may find the fullest satisfaction of their every wish and longing.

After a few happy days of hope and almost confidence, the news of the terrible relapse came with even a greater shock than the tidings of the first fearful blow. Then followed hour after hour and day after day when men walked with crushed hearts and hushed voices as through the very Valley of the Shadow. No more eager questionings, or loud, indignant comment, no more earnest discussions of the latest bulletins; only grave, anxious faces, eye seeking eye with fear and forboding, despair taking possession of every breast, and no expectation beyond the sad certainty that the next message would be that all was ended.

Again, as by a miracle, the tide was turned. When the skill of the best surgeons was baffled, a woman's eye first noted the reassuring sign, a woman's voice first cheered the nation's heart with words of faith and courage ; and, with the faint glimmer of renewed hope, millions of chastened people once more bent themselves to the tender task of prayer. He whom they had grown to love so dearly might yet be spared to them ; for this, and because they felt their country's need of him, they plead for his recovery—and yet, with a more sympathizing sense of all his sufferings, they strove, for his sake, to say unselfishly, "Or else give him grace so to take Thy visitation that, after this painful life ended, he may dwell with Thee in life everlasting."

Which was it to be, life or death ? Each new fear seemed checked by a new encouragement, and each new encouragement seemed balanced by some new fear. Heart-sick with anguish and anxiety, they watched the last grand, desperate efforts of a mighty civilization to save their President, grown dear to them as a father to his children, honored with a devotion any monarch on earth might envy. But, when that marvellous journey was completed, unique in all historic records,

when, silently and swiftly, the heroic patient, nerving himself for the last supreme struggle, had been borne through towns and cities where crowds of loyal citizens watched with uncovered heads the sublime and tragic spectacle of the race with Death, when love and loyalty and science had done their utmost, there came an hour when at last men fairly understood that "Except the LORD build the house, their labor is but lost that build it. Except the LORD keep the city the watchman waketh but in vain."

Medical skill, mechanical ingenuity, wealth, care, all that human wisdom or affection could devise, had been lavished without stint and without measure; but when, for three days, the scorching heat burnt field and forest, dried the brooks and rivers, and parched city and country with relentless fury, when the land breeze as from a desert swept over Elberon, and the day which had been trusted to bring new strength brought only languor and exhaustion, when the people themselves trembled beneath the oppression of an atmosphere hot as from a furnace, laden with smoke from neighboring fires, thick and dark with awe-inspiring shadows, no wonder that they caught with eager desperation at the proclamations hurriedly set forth by Governors of the different States, and crowded the churches, that once more, unitedly, they might send up their prayers to Him Who, when all else failed, could make even the sun and moon stand still, and command even the winds and waves to obey Him !

There are those who joined in the solemn public Services, bringing to them a steadfast trust in an All-wise Providence and faith in a loving, merciful God, wrought out of weeks of personal, individual waiting upon Him, who will look back upon these great prayer days of the nation—whether they be followed by a blessed relief and

then by times of joy and thanksgiving, or whether the dark clouds of anguish break only in a baptism of tears—as the best days this country has ever known.

A writer of note has said : "To serve God and to love Him is higher and better than happiness, though it be with wounded feet and bleeding brows and hearts loaded with sorrow;" and He who alone could teach the meaning of Divine mysteries has thus defined the greatest gift reserved for man : "This is life eternal, that they might know Thee, the only true God, and JESUS CHRIST, Whom Thou hast sent." If this be true, and who shall dare deny it ? these days of physical suffering and mental strain, of hasty, irregular, imperfect, and yet most earnest and heartfelt prayers, of an officially appointed appeal to the Supreme Ruler of nations,

with the pathetic acknowledgment of

absolute helplessness without the Divine help, will be long remembered as a crisis in the nation's history. Few persons will fail to recognize in the past twenty years the most eventful era in the progress of our country, and it may be that even now some of our more thoughtful readers will find in these few days the culminating point in all that era.

God grant that the lessons of the hour may be learned so thoroughly and well that the hearts thus turned to Him in united, fervent supplication may never again be turned away, and that, above all blessings of temporal prosperity, we may retain henceforth and ever the blessing, found in adversity, of being in truth a prayerful, a God-fearing and a Christian people.

NEW YORK, September 8th, 1881.

JAMES ABRAM GARFIELD.

September 19th, 1881.—We asked life of Thee ; and Thou gavest him a long life even for ever and ever.

A RETROSPECT.

THE first day of September marks the beginning of a new year of Domestic Missionary work. Before entering upon a discussion of the duties of that new year, we would lay before our readers a brief review of the past year's work, for the satisfaction of those—a noble army—who have given so willingly and generously of their sympathy and prayers, their labor and money; and for the encouragement to greater effort of what we sincerely hope will be an increasing number of laborers in the field of Domestic Missions in the year to come.

The bare statistics of the last year's work—although they represent an amount of gifts and labor far less than might have been accumulated had we

all reached the highest possible point of zeal and self-sacrifice—tell a story of much success and encouragement. For all the departments of Domestic Missionary effort, including contributions for work among the Indians and the Colored People of the South, and also \$40,333.05 contributions specially designated, \$220,593.29 have been received. Of this amount \$37,100.13 consisted in legacies. Besides these bequests of the faithful dead, therefore, and aside from specials, our Domestic Missions have received, in current contributions from the living, \$143,160.11. We may

safely say that this amount, generous as it is, does not represent a tithe of what the Church would contribute did all its baptized members aid its Missions

according to the ability which "God has given them," to be exercised for His glory, by building up His Church; but it has enabled those who are responsible for the expenditure of the Church's Domestic Missionary funds to more than meet all their appropriations for the year and thus do very much in promoting the salvation of men within the widely spreading boundaries of the United States.

The money received during the year has been appropriated, according to the usual methods of the Domestic Committee, to different objects included in their jurisdiction, and very largely to the support of thirteen Missionary Bishops and three hundred and seventy-five other Missionaries, who are fighting, like good soldiers, the battles of their Divine Captain and building up His Everlasting Kingdom in the midst of the ever opposing hosts of Satan in the world. All honor to them! They are among our Church's heroes. Albeit many of them toil inconspicuous and unnoticed by an indifferent world, the LORD and the Church know and love them. Amid hardship and struggle, perhaps discouragement for a time, may the knowledge that they labor for and with the LORD JESUS give them strength for the toil and courage for the strife, while courage and strength are needed, and when the struggle is over, may the glory and the endless satisfaction of the crown dispel all sorrowful memories of the pains of the cross!

We have given above, with the brevity made necessary by limited space, a summary of contributions and appropriations to Domestic Missions. They represent, so to say, the supplies which sustain the working of the Missionary machinery. Our retrospect has presented the earthly aspect of the last year's effort. There is another side, that which is turned toward Heaven, and upon whose completed record God

looks. Who but Himself shall estimate that? In one sense, when we consider the immeasurable purposes of God in the salvation of men, the Missionary labor of the Church in a single nation, in one year, is comparatively insignificant. But viewed through faith, and measured by the rule of Divine revelation, who can appreciate its vast importance? Let those who have aided our Missionary work, during the last year, in faith and love, consider its heavenly aspect.

The gain of a world is not an equivalent for the loss of one soul. This is not rhetorical hyperbole. It is Divine truth, from the mouth of JESUS CHRIST. If all the prayers and all the gifts of money and all the expenditure of human effort of the past year had saved only one dying soul, would they not have been truly, literally, well spent? Yet who that knows anything of the past year's record can believe that its success is measured by the salvation of one soul alone? The meaning of the constant appeals for increased supplies that come from every Diocese and Jurisdiction where Missionary appropriations are made, is that the success already accomplished makes increased effort imperative; that the last year's growth makes a next year's harvest more promising, if the field can be cultivated and the sickle put in. The annual reports to the Board of Missions, now published and to be published hereafter, show that, in all the length and breadth of the Missionary domain, perishing souls have been brought to God in Baptism, wanderers have been reclaimed, priceless religious privileges have been extended to those who were without them, the faithful have been fed with the Gospel and the Sacrament of the Body and Blood of CHRIST, and the foundations of the Church have been strengthened in preparation for the future. This is the heavenly aspect of the past year's Domestic Missionary

labor, on which ALMIGHTY GOD and the holy angels look down with joy, and which they who have assisted in its accomplishment may regard with sacred satisfaction.

The closing words of comfort for

those who have done this, in bidding farewell to the departed year, are those most comfortable words of the LORD : “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

AN EXHORTATION.

IN reviewing the last year's Domestic Missionary work, in the preceding article, we have endeavored to recall to the minds of our readers the truth, already very familiar to them, that the spiritual results accomplished during the last year are of a value which exceeds, beyond all computation, the cost of their accomplishment. It remains for us to make an earnest appeal to them, as brethren speaking to loving brethren, for continued help throughout the present year.

Our appeal is made to two classes of persons: those who—among both Clergy and laity—are already co-operating in Domestic Missions; and those who, most unhappily for the Church (and, may we not affectionately remind them, for themselves) are not doing so.

To the first class we would say: May God bless you, dear brethren, for what you have done hitherto in sending the Gospel and the inestimable privileges of the Church to those who need them like ourselves, and for whom God intends them as much as for us; and may He give you grace not only to do as much as you have done heretofore, but to approach more nearly, this year, the full measure of the utmost possibility of sympathy and help. No argument is needed to convince you of the righteousness of the claims of Domestic Missions, or of the blessedness of Missionary co-operation. Your past good works prove your faith in the one; your own experience has, doubtless, rewarded you with the satisfaction of the other. Of you we feel that we have the right to ask that whatever help you give this

year should be given promptly, systematically, and as generously as possible.

To those who have not yet aided the Domestic Missions of the Church, we beg to address once more a few kind and serious words.

We cannot but believe that the primary responsibility for Missionary success, as for that of all other work of the Church, rests upon the Clergy. To them, first, the Missionary commission and command are given. They are the responsible leaders. To them ordinarily belongs the duty of originating effort. Their wise leadership the faithful laity will follow. Without their leading much good work will be left undone by the laity, simply from the absence of leadership. Such of the Clergy, therefore, as do not now give help to General Domestic Missions we respectfully urge to extend the exercise of their Missionary commission beyond the bounds of their cures and Dioceses, and give their laity opportunity and encouragement to follow their example.

We earnestly ask the laity who do not contribute to Domestic Missions to apply the golden rule, and put themselves in the places of those for whose spiritual welfare these Missions exist. We beg them, in the midst of the spiritual comforts which surround them, which they enjoy in perfect security, to remember that they are solicited to assist in providing the same comforts which they enjoy for those who without aid cannot possess them. Should they ever be placed in the position of those who need their help, experience

would show them the value of Domestic Missions. Will they not consider the sad facts that make the Missions necessary, and begin, in this matter, to "do unto others as they would that others should do unto them?"

Our LORD's last words on earth were a Missionary command to the Church, and by that law will the Church be

judged. His command to the Church was a command to its every member, and by it will its every member be judged. What shall we say to Him, at the great Day, when He judges our lives by His last command, if He say to us: "Inasmuch as ye did it not unto one of the least of these My brethren, *ye did it not unto Me?*"

LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH,
August 22d, 1881.

MY DEAR DR. TWING:

Wise and generous alike was the action of the Church in the last General Convention in giving additional Missionary Bishops. For the generosity we in the field are lovingly grateful. May I cite some facts to make manifest the wisdom?

I have before me Bishop Brewer's appointments for Montana for this season. They take all his time from June to November. He is visiting fifty places for Services, and ten of these I have never seen. There were too few days in the year for me to be able to get around to them. Had Montana remained in my charge this year the care I could have given it would have been most inadequate, but Bishop Brewer, able, active, wise, and willing, is doing exactly what is needed in all the valleys and mining gulches of that magnificent Territory.

God be thanked, and thanks to the Church at the East, for the two to meet the emergencies and do the work that were multiplying over much upon the hands of one.

I am sure that Bishop Morris would heartily join in the same thanks for the help of Bishop Paddock.

Again, I have just come home after a prolonged absence of three and a half months in a visitation of Idaho. And I am planning a visitation of Utah for two and a half months to come. Manifestly, only by the lessening of my field could I be enabled to give these parts this needed care. And in Idaho I visited sixteen places that I have never before had time to get to. Once more, in three of these places I held the first religious services ever held in them. In three others only one service of any kind had been held for a year. In two others only one

service had there been for the two years since my previous visit.

Dear, giving friends, all, who, under God, are sustaining our work, is it not evident that the Bishops in these fields are indeed Missionaries? And whether the Missionary Bishop can build up parishes just yet or not, may not his hands be full of important duties in thus caring for the "dispersed abroad," and instructing the neglected young, who have no Christian shepherd whatever but him? And ought not the area of one Bishopric to be sufficiently diminished so that at least once in every year, and not once only in two years, as sometimes I have been compelled to do, the Bishop shall visit to care for and cheer such distressingly unfed people?

In such places, without a pastor of any name whatever, other than myself, I baptized, and celebrated the Holy Communion, and buried, and visited from house to house, and am now sending off to them, by mail, Prayer Books, and catechisms, and tracts.

This year I went to Northern Idaho for the first time. Heretofore Bishop Morris has gone for me, as he could get there more easily. To reach, by stage, Lewiston, the chief town of Northern Idaho, I had to travel two hundred miles through Oregon, and then two hundred miles through Washington. So we three Bishops arranged to meet. And we met at Walla Walla, W. T. Not in *council*, but for counsel. Let none be suspicious of us, for we did not establish any "Province of the Pacific."

I came up with Bishop Morris at Pendleton. I was glad to have a night in bed there. For two nights I had been in a stage. In the first of those nights I was for a time in an unpleasant predicament. After midnight, while we were crossing the Weiser River, I was awakened by a shout of the

driver, "Hurry up that boat there and come and take off these passengers." We were three men and a young woman. We found ourselves stopped in the middle of a swollen stream. The horses were too much submerged to draw us, and in fact the leaders were not pulling and the wheelers were near drowning. The driver, giving them all heed, managed to get them loose and let them go for the shore. So were the coach, and we left in the dark in the midst of the torrent. The water was running six inches deep through the bottom of the stage, and we were holding ourselves and our belongings as best we could out of it and on the seats.

By and by we heard oars. A boat came alongside. We had orders to jump in, and obeyed, and got ashore. Then for three hours in the gray morning light, we three male passengers with the boatman, leaving the driver to look after the horses and his own thoroughly wetted person, made trips between coach and shore and brought off a ton of mail and baggage. Hitching a long rope to the pole the coach was pulled out. The sun was well up when, thankful for our escape, we reloaded and went on.

At Pendleton, in the evening, Bishop Morris read Service, and baptized, and confirmed, and I preached. And he used a surplice and not his robes. But, I beg you, impeach him not for Ritual non-conformity. I will tell you the secret. A little before service time the sexton came to us with dismay on his face, and asked the Bishop to come to look at his vestments. The latter soon returned to show me what had happened. A dog had gotten into the vestry-room and there satisfied his mischief or his malice or his hunger by attacking the Episcopal robes. Special spite he bore against the lawn sleeves. Not only tattered and torn were they, but chewed into a kind of pulp. In exposing them to me, the sorrowful Bishop added, "Twas an Apostolic injunction, wasn't it, 'Beware of dogs'?"

At Walla Walla we found Bishop Padock, patient under his sad affliction, lovingly earnest to do his work. Other brethren came also, Dr. Nevius, Mr. Wells, rector of the parish, Mr. McConkey and Mr. Wood. And we held our conference. Subsequently I went on to Lewiston, where Dr. Nevius has had charge for me for two years. There I confirmed six and organized a Mis-

sion, and I have since placed the Rev. Mr. McConkey as resident Pastor.

Thence I returned to Boisé. There I spent five Sundays, because the parish had been a year without a rector, and needed to be looked after. Late Saturday night, before my last Sunday there, the news came of the attempted assassination of President Garfield. At the Sunday Services fervent were the heartfelt Amens responding to our General Prayers and our Special Prayers for the President of the United States.

After leaving Boisé my oldest son George, a boy of fourteen, convalescing from an all but fatal attack of the dreadful diphtheria, travelled with me.

At Rocky Bar while I was making some afternoon calls on families preparatory to the evening Services I was intending to hold, he made the acquaintance of some lads, one of whom asked as follows : "What'll be the charge for going in to-night?" "Why, nothing, of course." "Well, now, I'll get a bell and go round ringing it on the streets, for notice to folks, if your father wants me. I did so week before last when there was another show that was through here." Need I say, that this was one town, where, since my visit two years ago, only one religious service, and that by a Methodist minister, had been held.

At Rocky Bar George and I took horses and on horseback rode for nearly four hundred miles, visiting thirteen hamlets, and holding services, often in rooms where Mother Earth was the floor, sleeping several nights on the ground, and several other nights on floors, wrapped in the blankets and buffalo robe that we carried with us.

I have often in my wanderings been taken for a Mormon Bishop, because hailing from Salt Lake. In this country Bishops are plentiful. There are twenty-one in this city, and about one hundred and twenty in the Territory. But at Atlanta, eighteen miles from Rocky Bar, things went even beyond this. A spirited dispute about me arose between two men in the street before the house where I was stopping. One stoutly insisted that I had been a Mormon. "I know all about it," said he ; "I have lived in Salt Lake, and I tell you Bishop Tuttle was a Mormon before he became Bishop of the Episcopal Church." And at the last Semi-Annual Conference of the Mormons here, a well behaved and honest wo-

man from the country rang our door bell and asked, "Is Mrs. Tuttle in?" "No," was the answer. Hesitating a moment, but plainly and straightforwardly she added, "Is any one of the Bishop's other wives in?"

It is somewhat disturbing to be afflicted with the fear that I am being pointed to as an instance in proof of the aphorism; "circumstances," that is, "surroundings make the man."

On this Idaho trip I baptized ten, confirmed twenty-one, and administered the Holy Communion to one hundred and three. Though sleeping often in the wilderness and for two nights near fifty miles distant from any human habitation, we encountered no danger and grew in health daily.

Our Church Services also were gratefully and reverently attended, with a single exception; nor was this a real exception. The disturber was not himself and so did what if sober he would have been ashamed to do. It was at Bullion. This was a first religious service in a new mining town, and held in the dining-room of a Roman Catholic proprietress, kindly offered for our use after the miners had had their supper. They came in. After the use of the "Mission Services" I proceeded to the sermon. I soon discovered manifestations of unusual interest, but not interest in the sermon. A man, the worse for liquor, near the open door was vigorous and frequent in his efforts to keep a dog from coming in to disturb the assembly. Succeeding in that, and conscious of his excellent service rendered, he now gave heed to me and my words. I ended, what from a literary standpoint was to be considered a fairly telling sentence, and gave the rhetorical pause to ensure the full effect. He was pleased. With eyes and ears he had followed the long sentence all through. He was wound up to a pitch of admiration, and not a half second of that dreadful pause rhetorical had passed before

his honest tribute loudly struck on our startled ears—"Good boy!"

I held a parley, and mildly said: "If some friend of this man could persuade him to retire it would be well." But no one stirred. I imagine all knew he could not be removed without a scene, and that of violence. Then I begged the people to give heed to me, and we would go quietly on. Whereupon he spoke: "Now, mister, you go on. I pledge you my word I won't say another thing. You shan't have any more trouble from me." And he kept his promise, contenting himself with noddings of the head, distressingly emphatic after sentences, and especially long ones that pleased him. But edification for the congregation that night did not grow nor deepen. While for me a resolution strengthened not to regard long sentences and rhetorical pauses as a speaker's best practices.

I am home to stay less than three weeks, and in that time to launch "Rowland Hall," a boarding-school for girls, in this Mormon stronghold. The property has cost me \$8,000; the fitting and furnishing are costing \$4,000 more. A lady in Philadelphia has given me \$5,000; a congregation near New York near \$1,000, and \$1,000 more in smaller sums have come. But, alas! \$5,000 are left unpaid. My credit has to bear the strain. Debt again and more! when many times I have resolved not to do a thing new until old obligations were all removed. Yet I hope I am doing right. I believe I am doing right. I can't see otherwise than that it would be wrong for me not to seize the opportunity to have a superior girls'-school right here. If I am in error, may God forgive me and save the work from the entailment of bad consequences.

If in the right, may He send me in His own time and way, and by His giving stewards, the help that is urgently needed.

Your loving brother,

DANIEL S. TUTTLE.

LETTER FROM BISHOP GARRETT.

DALLAS, TEXAS,

August 25th, 1881.

REV. AND DEAR SIR:

As some time has now elapsed since the readers of THE SPIRIT OF MISSIONS have heard from me I venture to claim space for a few lines.

The first fact which attracts attention is

the marvellous growth of railroads. Our forests are literally thinned for ties, and our farms, in many instances, are left untilled, that their owners may earn quicker returns for their labor by working on the railways. Northern Texas is being rapidly covered with an iron net work. Already the steel bands cross and recross in almost every

direction. As in the course of this letter we shall ride upon all of them I will not group them all together for description but rather examine them in detail as we travel

St. Matthew's Cathedral, Dallas, situated at the centre of our work, justly claims our first attention. At Easter all indebtedness upon the building and site was cleared off amid the rejoicing of us all. All debts, dues for salary and assessments and other current expenses were discharged, and the parish stood proudly forth free from encumbrance and ready for nobler work in the future. Since that time a suitable choir room has been built in which the boys are trained, but which is also to serve another purpose until we can do better. Here our school for girls, suspended for lack of a suitable building, will reopen in September. A married lady who has had much experience in teaching is to be the principal. Such assistance will be obtained for her as she may need and the patronage of the school will justify.

The Cathedral grammar-school will continue under the able and efficient management of the Rev. J. F. Hamilton, who conducted it through the year just closed with good success.

The pupils of both schools will attend the daily Service at the Cathedral, but occupy separate buildings and yards during the day. This is the day of small things in the work of Christian education in this jurisdiction. Large funds are needed for the purchase of sites and the erection of buildings of a good and permanent character. The Church needs to invest her capital in school work if she means to hold her own in this new land. I have said this before without very much effort, but I shall just continue to say it until it meets with a substantial and tangible reply. I wish to found schools of a high order in the city of Dallas. It will probably take all of life which remains to me to do it. I will not be in a hurry, though the seed and promise of a generation pass by while I am trying to awake the Church to her duty and privilege. I will pray that I may not become discouraged while hope deferred maketh the heart sick. And I beg all the readers of THE SPIRIT OF MISSIONS to pray for those who are struggling to plant the standard of the Church upon the frontier that their faith may not fail "although the fig tree shall not blossom, neither shall fruit be in the vines."

I will give some reasons why such an effort should be made in solid earnest in this city of Dallas.

This is the great railroad centre of Northern Texas and is situated in the very heart of the richest and most productive portion of the State. Here the Houston and Texas Central, and the Texas and Pacific, the two main trunk lines running north and south, and east and west respectively, cross at right angles. The Missouri Pacific enters from the north and northwest; the Chicago, Texas and Mexico Central is being constructed to the southwest; the Texas Trunk is already running trains some forty miles to the southeast; and the Texas and St. Louis narrow gauge is to come in from the northeast. Besides these settled facts other lines are projected. This is sufficient to show the trade and commerce already established, and is barely sufficient to hint the great possibilities of the future. Large sums of money are now being expended in the erection of buildings of the most substantial character in the business portions of the city. Enough has been written to show that the time has really come for the Church to arouse herself to her duty and lay some foundations for the Christian education of the sons and daughters of this busy population of restless and speculative people.

Fort Worth has grown in importance in a way simply wonderful. The main line of the Missouri Pacific railway has been extended from Denison through Fort Worth, where it crosses the Texas Pacific, and then proceeds toward Mexico to carry the silver and gold of that strange land to the great commercial centres of the north and east. Other roads also are in actual process of construction or are projected. The increase of business and population as a consequence has been very great.

St. Andrew's Church, under the faithful care of the Rev. W. W. Patrick, is doing effective and steady work among the ever changing people of this railroad centre. A new Mission ought to be established immediately on the south of the Texas Pacific. Funds are very urgently needed for the purchase of a site and the erection of a suitable chapel. Here also a parish school should be put in operation. If it could be once set on foot in a fitting way much time would not be needed to make it self-sustaining.

About thirty miles further to the west we find the beautiful stone Church of All Saints' at Weatherford. The Mission has been vacant since the Rev. H. B. Dean left for more congenial work in Pennsylvania. The Sunday-school has been kept alive by the faithfulness of the superintendent, and monthly Services have been given by Mr. Patrick. I have at length after much anxious waiting secured the valuable aid of the Rev. W. D. Sartwelle, now of Sedalia, Mo., to take charge of All Saints' and all the towns to the westward along the Texas Pacific R. R. His field will be about five hundred miles in length. But with the luxury of a railroad he will enjoy each journey as a sort of summer recreation. Occasional jaunts by stage off the line will only add spice to his experience, and prevent the effeminacy likely to ensue from the continuous use of palace cars.

New towns have grown up along this railway with a sudden bound. In some of them there are a few of our people; in many of them there is not a single soul who will acknowledge the Church as mother. They must all be visited as opportunity shall serve, and life developed where none may at present exist.

Small school chapels should immediately be built in several of these villages. In these a Sunday-school could be kept in constant operation and a lay Service, whenever any suitable layman could be found to conduct the same. Such chapels are now in urgent demand at Cisco in Eastland County. This is the point of intersection of the Texas and Pacific and the Houston Central northwestern extension. The town is emphatically new, there being hardly a thoroughly completed house within its limits. But we have a few souls there who would value very highly any service which we might be able to render them. Though people of education, they are at present without means, and cannot possibly provide for themselves. Could we be on the ground at the very beginning of the town's life we might reasonably hope to grow up with it. Even if it should die out and become extinct, we would still have done a good work in caring for our scattered people at a time when they are deprived of every Gospel privilege.

Baird is another town still further westward where occasional work must be done. I have not yet been able to find any members

there, but our Mission being to this whole people we should not wait until some happy fortune may make it easy for us to begin our work by guiding wandering children of the Church to every town before we reach it.

Still further west is Abeline, another new town. Many of the people still live in tents, and two of the hotels were roofed with canvas on the occasion of a recent visit. Here I found a few communicants most anxiously hoping for some one to come and minister to their spiritual needs. I have visited and preached there twice. The first lots were sold in March. On the first of May I held Service in a new store kindly loaned for the purpose. The people sat on boxes and boards and such other things as they could find. I have been there again recently. The town has grown a good deal in the interval, indeed it already looks quite substantial. Many stores have large stocks of goods. Evidently their proprietors anticipate a large and lucrative trade. The ambition of some would desire a handsome church in this town, but their means are not equal to their ambition. Neither would I consider any great expenditure as desirable even if we had the money to spend. A school chapel is all that is required and all that circumstances will at present justify. This should be provided without delay. We have a good man or two there who would gladly act as superintendent and lay-reader, and so keep things alive in the intervals of the Missionary's visits.

Fifteen miles to the south of Abeline is Eagle Cave. A succession of dry seasons and other misfortunes have impoverished our people in this Mission. They quarried much rock for the stone Church of the Good Samaritan but they are not able to build now. This I know from personal observation. Accordingly we have adopted this other plan. We are building a chapel for present use, and will gradually carry the church along as we are able. I have shipped all the materials, even to the last nail, from Dallas. The people are now working on it with a hearty good will. I hope to open it for the Service of God in September.

But I must not travel any further in this direction now, or my letter will become very much too long. The railroad already extends about two hundred miles beyond the point we have now reached. So you see it is vain to try to keep up with it. But

I have had a candidate for Orders at the very front all summer, carrying the chain for the surveyors that he might earn money enough to pursue his studies this fall. Bishop Whipple takes him to Faribault, and the Society for the Increase of the Ministry will help him as much as they can. He is the right sort of timber out of which to make Missionaries. I have another one, an engineer, working in the same way in another part of Texas. He unhappily met with an accident which has caused him much loss of time and the dissipation of his little savings. I fear he will be delayed a year unless some generous friend will help me to send him forward. Bishop Whipple has promised to take him too. Who will help to fit this clear head and pure spirit for the great but trying work of the Mission field?

But we must resume our travels. Up and down the central railroads the parishes continue in a healthy condition. St. John's, Corsicana, though vacant for some time, has thriven under the monthly visits of the Rev J. F. Hamilton, and the faithful labors of a most effective lay-reader. The parish is now in better condition than at any time; free from debt and with a good subscription list. The vestry are at present in correspondence with the Rev. J. B. Linn, of Mississippi, who will, I hope, be in St. John's rectory by the 1st of September.

St. Stephen's, Sherman, has been vacant some months. A faithful lay-reader has kept it open until now. The vestry are in correspondence with a Clergyman in the north, who will, I hope, accept. The people of this parish have but poorly learned the great Scriptural lesson of sustaining the Ministry. They desire the finest gifts of eloquence and character, but they have not yet come to understand that these things must be paid for. Our Texas climate is fine, but it is scarcely sufficient sustenance even for the most ascetic of the Clergy. I have used such arguments and entreaties with the people as I can, with what effect time will show.

St. Luke's, Denison, maintains its position nobly. The Rev. J. Davis is highly esteemed and liberally supported. His parish is in a most excellent and healthy condition. This is a most important railroad centre. Here the Houston Central terminates, and the Missouri Pacific branches out to the southeast and southwest, run-

ning two finely equipped roads through a rich and most productive country. Along both of them are many towns of importance.

To the southwest are Gainesville and Whitesboro. In the former we have some people who have made an effort and collected the beginning of a fund toward a church. They have resorted to some means for this purpose, which I was obliged to disapprove. The business of raising money proceeds but slowly. People are very reluctant to give freely for the work of the LORD. It is the custom of the country to resort to fairs, and even competitive walking matches, with all the necessary accompaniments, in order to raise funds for church buildings. I am of opinion that if the church cannot be built without the use of such means as degrade the moral tone of the community, it would be better that it should never be erected. All good people will agree to this, and here we must stand until those who differ from us may learn better ways. We have good hopes that our people at Gainesville will collect a sufficient sum this autumn to warrant the commencement of the work.

Thirty-five miles south of Gainesville on the Missouri Pacific is the flourishing town of Denton. Here we have a few earnest souls who would love to have the ministration of the Church. They suffer from two evils; the chronic desire for a very high order of pulpit eloquence without any estimate of its value and rarity; and the equally chronic ambition for a handsome and costly church without any means wherewith to build it. Could we build a small chapel among them and then place a faithful Missionary to serve at its altar, the blessed fruit would soon appear in the growth of purer principles and sounder views of life and duty.

Fifteen miles to the northeast is the growing town of Pilot Point. We have no people here. Passing on through Sherman we soon come to Bonham. Here I laid the corner stone of a church, which the Rev. Dr. Lawson has undertaken to build with his own hands, if necessary. He has had some subscriptions promised from the people to whom he has so long ministered without any salary. He sustains himself by teaching. He will need much more help than his subscription list will yield him. I have promised him such aid as I may be able to command. Continuing our journey east-

ward we soon arrive at Honey Grove. Here the good doctor holds his flock in peaceful possession of the Presbyterian Church upon alternate Sundays. This plan, however amiable, is not conducive to Church growth. A chapel should be built here without delay. We have a few dollars in hand toward it. The people lack both the courage and ability to undertake the work.

Passing by Paris where Mr. Benners still officiates on alternate Sundays, and Clarkesville where Mr. Whitten is doing a quiet but most blessed work, we arrive at Texarkana. Hardly any town in Texas has developed more than this. Mr. Newton holds his place with ease in the affections and esteem of the people. His church has become too small. Plans for its enlargement are in course of preparation.

A parish school, to be conducted on strictly Church principles, is now being built to be ready for use on the first of September. St. James' Sunday-school, Brooklyn, will be glad to know that their offering stimulated this effort.

But we must not linger here. We now take the Texas and St. Louis Narrow Gauge Railway to Mount Pleasant. Here Mr. Newton visits occasionally. The town is pleasantly situated and has improved greatly since my first visit before the advent of the iron horse. We have no people here.

Passing on by Mount Vernon we come to Pittsburgh. Here there is much growth because it is the point of intersection with the East Line and Red River Railway. The town has changed a good deal since my first visit in search of a single member. I found him after hundreds of miles of driving in a buggy. He has now left, and he has no successor.

Continuing, we come to Gilmer, but we will not stop, as we have no people in this small but thrifty town. This narrow gauge road crosses the Texas and Pacific at Big Sandy, a very small place, and runs out of my jurisdiction through Tyler to re-enter again in Henderson County.

Passing through Athens, not yet of classic fame, however, and where I could not find any one to own the Church, we soon reached Corsicana, of which we have already spoken.

Retracing our way through this region of pine forests and sand hills and cotton, we set foot on the East Line at Pittsburgh. Travelling westward forty miles, we reach

Sulphur Springs, one of Mr. Benner's stations. Here a very small nucleus of Church people bid us welcome, and light up the Court House for Service. They thoroughly appreciate my coming, and besiege me with entreaties to come soon again.

Continuing, we reach Greenville on the Missouri Pacific main southeastern line. The town has improved in material wealth, but there has been no increase of our people. Indeed, we have fewer members now than when I first found the town, some five years ago. The Presbyterian Church was crowded in the morning, and by special request the Methodist was used in the evening, it being much larger. Every seat was occupied. A building of our own at this point, if faithfully served, would soon secure the earnest attendance of very many who do not attend any place of worship.

Returning via Pittsburgh, we pass through Daingerfield, another of Mr. Benner's stations, but here we have no people. Seven miles farther brings us to Hughes Spring, a pleasant summer resort for those who love chalybeate waters. Mr. Benner holds occasional Service here during the season. I found some of our people there who gave me a right royal welcome.

Running along from Big Sandy to Mineola, we find the little village of former letters changed into a busy, stirring, growing railroad town. The Missouri Pacific crosses the Texas Pacific, and runs as fine cars as any in the country over the International and Great Northern through to Austin and San Antonio, thus sweeping round in a magnificent circle, and gathering up the freight and passengers from an immense area of the choicest portion of the State. But our people have mostly left Mineola and we must not tarry there now. On by the Texas and Pacific to Wills' Point. Mr. Portmess holds monthly Service here. It is a growing town. Here a small chapel should be built. No solid work need be expected as long as we are living in tents, and borrowing now one and now another fold in which to shelter our scattered sheep.

But my letter is too long, I fear. If so just cut out of it such portions as you please; but don't forget to let everybody know that we are all alive, and may be best described as a "bundle of wants."

Faithfully yours,

ALEX. C. GARRETT.

LETTER FROM BISHOP DUNLOP.

SANTA FÉ, August 22d, 1881.

MY DEAR DR. TWING:

Since my last letter appeared in the SPIRIT OF MISSIONS, I have made a visitation of Northeastern New Mexico. I have now been to every place, of any considerable importance, in both Territories.

In my last visit the place where I saw most to encourage me was Raton. This is a railroad town, situated at the foot of the Raton Mountains, which divide New Mexico from Colorado. Its situation a good deal resembles Altoona in Pennsylvania, and I am inclined to think it may have as bright a future.

Lots have been donated on which to erect a church, and about \$500 subscribed toward the building fund. I have promised them \$500, but am satisfied they will need an additional \$500, as the people are poor, and being mostly employed by the railroad are liable to be removed at a day's notice. A stone church could be built more cheaply here than anywhere else in New Mexico, material being abundant in the mountains hard by.

There is at present no place of worship in the town, and as there is a large number of Englishmen here in the employ of the railroad, the Church would be more acceptable to them than any other religious body. It is not likely that a self-supporting congregation could be built up very soon in Raton, but on the other hand, there is no place in this Jurisdiction where there is so large a number of people who would so gladly receive the ministrations of the Church.

Since Dr. McNamara returned to his old parish in Nebraska I have not been able to secure any one to take his place at Las Vegas. The Rev. Mr. Boyle has given them three Sundays, and I have been able to spare them two. Judge Prince, while holding his court

in Las Vegas, has read Service for them on three successive Sundays, so they are not altogether in a benighted condition; still, as the place is growing very rapidly, it ought not to be long vacant.

We have commenced work on the Church of the Holy Faith in Santa Fé. Our intention is to build only the nave at present (30x60 inside measure), and then add transept and chancel when we have the means and need the room.

The population of Santa Fé is 7,000 and increasing rapidly, but as many as three-fourths of these are Mexicans, who of course are all Roman Catholics; this gives us not a very large population here to work on. Still there are many things to encourage us; the Services are well attended, though held in an inconvenient and uncomfortable room; and most of the army people who attend any Service, and a large proportion of the strangers and new settlers worship with us.

Mr. Forrester is doing well in Albuquerque and the Rio Grande Valley. An influential Mexican and his wife have lately renounced Romanism, and are now members of our congregation.

Lots have been secured in Albuquerque, and it is hoped a church will be erected before winter sets in.

Tombstone was nearly destroyed by fire two months ago. This forced me to put off the building of the church there for a time, but at the earliest possible moment I will press the Church's work in that stirring town.

If I had half a dozen small rectories, the work here would be on a much more solid foundation, for then I not only could induce Clergymen to come here, but could retain them.

Very sincerely yours,
G. K. DUNLOP.

NOTES OF OUR INDIAN TERRITORY MISSION.

THE Rev. Mr. Wicks, with David, Paul and Henry, left Syracuse June 7th, for the respective agencies of the young men in the Indian Territory. Three days and nights by rail, and four by wagon travel brought them to Darlington, or the Cheyenne and Arapahoe Agency, on the north fork of the Canadian River, 100 miles from the southern

line of Kansas, and 150 miles west from Arkansas.

On the second day of their wagon journeying, they met 40 large wagons driven by Indians, going to Caldwell—the railroad terminus—for lumber. They were Cheyennes and it was quite touching to witness their meeting with David. One of them

was a half sister of Nomee, David's wife. When she saw David she jumped from the wagon and ran to meet him with a loud cry, shedding many tears. Mr. Wicks had a short talk with them and found that the coming of the Missionaries was anticipated with much pleasure.

On Trinity Sunday, they held two Services in the open air, far from human habitation, and took possession of the land in the Name of the Lord.

A cordial welcome was given them at Darlington, at Fort Reno (two miles away and commanding this agency), and a few days later at Anadarko, or the Kiowa and Commanche Agency; and of the hospitality Mr. Wicks says that no Missionary could ask for more than has been extended to him by white men and red on all the Reservations.

The question, What to do first in carrying the work led to the first duty, an exploration of the field:

Not a single service has been held at Fort Reno for more than two years, no minister of any name officiated among the employees at the agency, and no religious teacher labored among the Cheyennes who were encamped about the agency at various distances. Everybody wanted a Service, and everybody welcomed the Church. Three miles away, in a conspicuous spot, a building has recently been erected as a Government school-house, where an increasing number of children have been gathered for the last two years; the teachers were ready to commit the religious training of these children to the care of our Missionary, for whom a room in the school-house was obtained as a centre of the work.

Many of the Cheyennes were at this time engaged in their medicine or sun-dance near the school-house. A council was determined upon and David was sent out among his relations and friends to make preparations for the meeting. Mr. Wicks writes: "When I reached the place at the appointed hour I found some fifty young men and a few older ones assembled, with quite a number of women. These young men were the very ones whom David had led in war seven years ago, and they were dressed in the gay attire appropriate to the great feast. Right below us a few hundred yards away, the medicine dance was going on, hundreds thronging every side of the great lodge, a striking contrast to our quiet Christian talk. David

seated his people in a circle, and led me to the centre of it to open the talk. I told David to say first to them that we would look up to God for His blessing. They all bowed their heads reverently in the prayer as though trained to it for years. David acting as interpreter, I began by telling them why I had come to them, who had sent me, and what we wished to do for them. Then one of the Chiefs, Sand Hill, stepped forward and thanked me, expressing the desire to be taught the good way; another Chief, Mad Wolf, followed in the same strain. David then addressed them briefly, and our first council closed. I invited them to service at the School-house on a Sunday morning and they promised to come. Two of John's brothers were present, and David's old mother was seated on the ground just outside of the men. In a rude tent a few paces away a poor woman was wailing out her sorrows for some dead one of her household. She literally 'lifted up her voice and wept.' What bitter sorrow where heathen darkness shuts out hope! Thank God the Day-dawn is at their doors."

The first Sunday was full and important. Besides the school children assembled at a regular Sunday-school hour, were fifty or sixty of the camp-Indians, and among them several prominent chiefs. Mr. Wicks says, "When the hour appointed for service arrived, David and I went into the room, and it was worth a journey to the Indian Territory to see the effect of our coming as expressed on the faces of the people. They appeared hardly able to believe their own eyes. After the singing of a hymn, and a brief service I addressed the assembly, David interpreting. Afterward David himself addressed them, and it moved us all to tears to see him standing there and speaking so earnestly to his people. His words had a marked effect. He is bearing himself nobly. I could not ask for better than he is doing. He has already won the respect of all at the agency, and soon they will love him.

"His old mother came to the school-house very early and staid all day. Her heart was very full. She said to me 'When my son was gone, my heart cry. I not sleep. I walk about. I think *very hard* all the time. Now he come back my heart sings. I sleep good. I rest. *I do not think at all!*'

"After service David and I had a talk with

the camp-Indian men, shook hands with each one, and gave them messages to take back to the people. From what I saw at the time and from what I heard afterward, I think the effect of the service was excellent. The remnant of the Florida boys remained through the afternoon, which we all enjoyed together."

In the evening a service was held at the agency proper, where some sixty white people were present. Mr. Wicks says "The people joined heartily in the responses and many of them were in tears as old memories were revived by the service."

More recently service has been held at Fort Reno, by the request of the officers and men, and the Holy Communion has been administered at the Cheyenne Agency, where regular services have been established, as also at the school-house and among the camp-Indians.

Ten days after his arrival, an order of work having been arranged for David—consisting principally of the Sunday-service and daily visiting and prayers among the sick of his tribe, Mr. Wicks left Darlington for Anadarko, to join Paul and Henry who had preceded him to their friends and home.

Among the first necessities in the permanent establishment of our work, are churches, hospitals, and a Mission-house at each reservation. Would that God, by opening the hearts of His servants at home to give liberally, would enable us to build this present year! The room at the school-house can be used as a gathering place for the Cheyenne services for the present, but there is no place in all the agency where the sick of any of the tribes can be made comfortable or cared for.

Mr. Wicks has talked with the agents, the physicians and teachers, and they all agree that the very best means for touching the hearts of this wretched people, and so reaching their souls, would be the establishment of a hospital. The spot has been selected, at the Cheyenne Agency near the large school-house; on high ground, with good water, in the very centre of the tribe. There is one building npon the ground which the agent will give to the Mission, and another not far off which can be had at a small cost. The expense of remodelling and fitting up will not be large—who will build it? or who will help build it? We shall call upon the branches of the Woman's Auxiliary this season to furnish it.

Perhaps our first paper cannot be *closed* more acceptably than by quoting from a recent letter of David's to his "white mother." We gave him messages to his poor, old, Indian mother, for whom he has an ever increasing tenderness and strength of affection as his heart has opened more and more to the influences of the Gospel; and all his letters have frequent reference to her, and to his hope of a home where she can live with him and not "work hard" any more.

After telling of the arrival of a barrel of clothing from some of our Missionary branches, and of the joy with which it was received, David says, "My loving mother spoke to me at Syracuse, and say that about my dear poor mother here, that I shall baptize with water and make sign of the cross on her forehead some time. Since I came home to this Indian country very often she sit by me, and I tell about what you say. She was very glad to hear you and what God speak. She say 'All right, my dear white sister, Mrs. Burnham, I am very old; never mind, I think so; perhaps God want me to do so, and you want me too. I think I am very glad to do so, and make Christian Indian old woman, and throw away all my heathen ways. After a time perhaps He that is the Son of God will keep me always. When we go to die, some time with Him in Heaven—O, I wish very much.' My mother these words send to you" Could we have a sweeter message, or "first fruits" to give us greater joy?

The Rev. Mr. Wicks and his work are well known in the Diocese of Central New York. He has left an attached people, a happy home, and the associations of his whole life to go and preach the Gospel of our LORD JESUS CHRIST among these red men on sure foundations. He is strong in the love and prayers of many, but he must also be strengthened and supported by the money offerings of many, or his work will be crippled and his strength spent in vain.

We suggest that special interest be taken in this work for one year; and that generous offerings be made for the erection of such buildings as are found to be necessary to the immediate welfare of the Mission.

This work of faith, begun in the old fortress of San Mario, and steadily advancing through many toilsome days and nights, till the savage men have become like children, and with the Gospel of Peace and good will in

their hearts and in their hands, have gone out to their heathen brethren to tell them of JESUS the SAVIOUR, calls for the continued faith, and the warm sympathy of the people of God throughout the land.

What is a little money—all that it would cost to support these four men, and to build church, Mission house, and hospital; in compassion with the undying soul of even one of these poor perishing people!

A prayer, prepared three years ago in behalf of these young men and their tribes, by the Bishop of Central New York, and used generally in that Diocese, can be obtained from Mrs. Burnham, at Syracuse; to whom, or to Bishop Huntington offerings may be sent, or to either the Secretary or Treasurer

of the Domestic Committee, 22 Bible House, New York.

MARY D. BURNHAM.

[In making contributions to this most important and interesting work, through the Domestic Committee, it is requested that donors should specify whether their gifts are for the salaries of the Rev. Mr. Wicks and his Indian Deacons, or for building purposes. We can suggest no more pleasing and satisfactory undertaking for a parish or Sunday-school, or for an individual, than to provide the stipend of one of these faithful Missionaries, and thus obtain a share in the joy and blessedness of those who have begun and so far sustained this work and labor of love.—A. T. T.]

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N.B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st to September 1st, 1881.

FOR DOMESTIC MISSIONS.

	ALABAMA.	MASSACHUSETTS.	
<i>Mobile</i> —St. John's Church.....	4 00	Boston—St. Matthew's Church, "H. W. N."..	10 00
<i>ALBANY.</i>		Lenox—Trinity Church.....	125 00
<i>Delhi</i> —St. John's Church.....	45 00	Lowell—St. Anne's Church, Mite Chest.....	51 55
<i>Fresno City</i> —St. James' Mission.....	6 90	Taunton—St. Thomas' Church, Mite Chest 39,244.....	3 00
<i>CENTRAL NEW YORK.</i>			
<i>Canastota Mission</i> —Mite Chest.....	1 48		189 55
<i>Willowdale</i> —Grace Church, Mite Chest.....	4 02	Romeo—S. S. Mite Chest.....	3 48
	5 50		
<i>CENTRAL PENNSYLVANIA.</i>		MINNESOTA.	
<i>Wellshoro</i> '—St. Paul's Church, for support of Missionary Bishops.....	9 19	Red Wing—Christ Church.....	18 09
<i>CONNECTICUT.</i>		Rushford—"Mrs. G. G. S.".....	2 50
<i>Cheshire</i> —St. Peter's Church S. S. Mite Chest	53 29		20 59
<i>Fairfield</i> —St. Paul's Church.....	7 00	Sheriden—St. Luke's Church.....	4 05
<i>New Haven</i> —Trinity, "A Member," "In Memoriam," quarterly payment of stipend.			
<i>Watertown</i> —"A Friend to Missions".....	100 00	<i>NEW HAMPSHIRE.</i>	
<i>Westport</i> —Christ Church Mite Chest.....	100 00	Claremount—Union Church, of which from late Mrs. Wm. Jones, \$5; Miss Alice Jones, \$5.....	10 00
	12 70		
	272 99		
<i>EASTON.</i>		NEW YORK.	
<i>Snow Hill</i> —All Hallows', Woman's Mission- ary Association.....	4 22	Irvington—St. Barnabas' Church.....	40 00
<i>ILLINOIS.</i>		Mamaroneck—St. Thomas' Church S. S.	38 50
<i>Galena</i> —Grace Church S. S. Mite Chest.....	6 83	Newburgh—St. George's Church, of which from Mite Chest, \$3.....	13 94
<i>INDIANA.</i>		New York—St. Clement's Church.....	66 00
<i>Richmond</i> —St. Paul's Church, "Mrs. F.".....	2 50	"R. S.".....	500 00
<i>LONG ISLAND.</i>		(Manhattanville)—St. Mary's Church.....	15 00
<i>College Point</i> —St. Paul's Chapel Mite Chest..	2 00	Philipstown—St. Philip's in the Highlands..	305 00
<i>Hempstead</i> —St. George's Church.....	22 67	Portchester—St. Peter's Church, through Wo- man's Auxiliary.....	25 00
<i>Newtown</i> —St. James' Church, Mite Chest, ad- ditional.....	6 63	Stapleton—"M. A. J.".....	10 00
		Saugerties—Trinity Church.....	65 51
<i>MAINE.</i>		Sunrise—"C. E. C." Mite Chest, "In Memo- riam," 227.....	3 00
<i>Old Town</i> —St. James' Church.....	31 30	Yonkers—"V. C." Mite Chest 1,062.....	12 00
<i>MARYLAND.</i>		Miscellaneous—"All to Christ".....	13,200 00
<i>Baltimore</i> —"A Member" of Memorial Church.....	25 00		14,291 95
<i>St. Thomas' Church and Chapel.</i>	2 78		
<i>Frederick</i> —All Saints' Church, 5-cent collec- tion.....	10 25	<i>NORTHERN NEW JERSEY.</i>	
	38 03	<i>Madison</i> —Grace Church.....	22 07
		<i>Morrisstown</i> —St. Peter's Church.....	103 00
			125 07

NORTHERN CALIFORNIA.	
Eureka—Christ Church.....	10 00
NORTH CAROLINA.	
Sanford—"M. P. N.".....	2 00
OHIO.	
Cleveland—Grace Church, "F. K. C.".....	66 67
St. Paul's Church, "J.K.C." and "W.S.C.".....	133 33
	200 00
PENNSYLVANIA.	
Philadelphia—Kensington Emmanuel Church.....	5 00
St. Mark's Church, additional.....	100 00
"R. E. H.".....	10 00
	115 00
RHODE ISLAND.	
East Greenwich—St. Luke's Church.....	28 95
Newport—Trinity Church.....	167 20
South Portsmouth—St. Mary's Church.....	30 87
	227 02
SOUTH CAROLINA.	
St. Thomas' and St. Denis' Parish.....	10 89
SOUTHERN OHIO.	
Cincinnati (Walnut Hills)—Church of the Advent, through Woman's Auxiliary.....	1 39
Troy—Trinity Church, Mite Chest.....	5 00
Worthington—St. John's Church, through Woman's Auxiliary.....	87
	2 94
WESTERN MICHIGAN.	
Eaton Rapids—St. Matthias' Church.....	2 24
Elk Rapids—St. Paul's Church.....	2 65
Kalamazoo—St. Luke's, Mite Chest 1,447.....	1 39
Marshall—Trinity Church, Mite Chest.....	5 00
Union City—Grace Church.....	87
	67 00
WESTERN NEW YORK.	
Batavia—St. James' Church.....	10 84
Bath—St. Thomas' Church.....	18 00
Bradford—St. Andrew's Church.....	2 15
Brockport—St. Luke's Church.....	7 63
Buffalo—Church of the Ascension.....	13 50
Grace Church.....	84 61
St. John's Church.....	20 17
St. Mary's Church.....	6 69
	12 15
DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.	
CENTRAL NEW YORK.	
Auburn—St. Peter's Church.....	80 00
CONNECTICUT.	
East Haddam—St. Stephen's Church.....	10 00
EASTON.	
Snow Hill—All Hallows Parish, Woman's Missionary Association.....	1 00
INDIANA.	
Richmond—St. Paul's Church, "Mrs. F."....	3 00
LONG ISLAND.	
Glen Cove—St. Paul's Church.....	5 00
MINNESOTA.	
Rushford—"Mrs. M. H. R.", \$2; "Mrs. G. G. S.," \$2.50.....	4 50
NEW YORK.	
New York—"R. S.".....	250 00
DESIGNATED FOR WORK AMONG INDIANS.	
ALABAMA.	
Whistler—"W. T. S.".....	25 00
CENTRAL PENNSYLVANIA.	
Brookland—All Saints' Chapel.....	4 00
CONNECTICUT.	
Stamford—St. John's Church, through Fairfield Co. Association.....	72 50
DELAWARE.	
Wilmington—Trinity Church, of which for	
St. Paul's Church.....	255 00
St. James' Church.....	8 85
Trinity Church.....	116 67
Canandaigua—St. John's Church.....	46 47
Catharine—St. John's Church.....	8 00
Corning—Christ Church.....	8 80
Dansville—St. Peter's Church.....	4 00
Dunkirk—St. John's Church.....	3 80
Fredonia—Trinity Church.....	7 22
Genesee—St. Michael's Church.....	5 67
Geneva—St. Peter's Church.....	5 46
Trinity Church, Mite Chest.....	19 05
Hammondsport—St. James' Church.....	4 60
Honeoye Falls—St. John's Church.....	2 25
Leviston—St. Paul's Church.....	1 35
Medina—St. John's Church.....	2 00
Mt. Morris—St. John's Church.....	27 48
Niagara Falls—St. Peter's Church.....	13 47
Olean—St. Stephen's Church.....	5 38
Palmyra—Zion Church.....	8 21
Penn Yan—St. Mark's Church S. S., Easter offering.....	20 00
Rochester—Christ Church.....	60 89
St. Andrew's Chrch.....	117 02
St. Paul's Church.....	32 54
Trinity Church.....	2 00
Sodus Point—Christ Church.....	2 40
Sodus—St. John's Church.....	6 00
Westfield—St. Peter's Church.....	5 88
	914 05
LEGACIES.	
Ct., Pine Meadow—Estate of Mrs. C. N. Chapin.....	50 00
L. I., Brooklyn—Estate of Harry Messenger.....	5,000 00
Greenpoint—Estate of E. N. Wood.....	86 30
MISCELLANEOUS.	
Proportion of General Mission Offerings (for details see p. 398)	5,136 30
Designated Offerings.....	238 42
House Rents	20 00
Interest on Investments.....	7 43
	14 06
	279 91
MITE CHESTS.	
Receipts for the month not credited to Parishes	20 41
Receipts for the month	22,060 12
Amount previously acknowledged.....	116,016 33
Total receipts for the year ending Sept. 1, '81 \$188,076 45	

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.	
CENTRAL NEW YORK.	
Auburn—St. Peter's Church.....	80 00
CONNECTICUT.	
East Haddam—St. Stephen's Church.....	10 00
EASTON.	
Snow Hill—All Hallows Parish, Woman's Missionary Association.....	1 00
INDIANA.	
Richmond—St. Paul's Church, "Mrs. F."....	3 00
LONG ISLAND.	
Glen Cove—St. Paul's Church.....	5 00
MINNESOTA.	
Rushford—"Mrs. M. H. R.", \$2; "Mrs. G. G. S.," \$2.50.....	4 50
NEW YORK.	
New York—"R. S.".....	250 00
DESIGNATED FOR WORK AMONG INDIANS.	
ALABAMA.	
Whistler—"W. T. S.".....	25 00
CENTRAL PENNSYLVANIA.	
Brookland—All Saints' Chapel.....	4 00
CONNECTICUT.	
Stamford—St. John's Church, through Fairfield Co. Association.....	72 50
DELAWARE.	
Wilmington—Trinity Church, of which for	
the "Dr. Chas Breck" Scholarship, \$50; and \$25 for "Bishop Alfred Lee" Scholarship	75 00
EASTON.	
Snow Hill—All Hallows Parish, Woman's Missionary Association.....	1 00
INDIANA.	
Richmond—St. Paul's Church, "Mrs. F."....	3 00
LONG ISLAND.	
Glen Cove—St. Paul's Church.....	5 00

DESIGNATED FOR WORK AMONG INDIANS.	
ALABAMA.	
Whistler—"W. T. S.".....	25 00
CENTRAL PENNSYLVANIA.	
Brookland—All Saints' Chapel.....	4 00
CONNECTICUT.	
Stamford—St. John's Church, through Fairfield Co. Association.....	72 50
DELAWARE.	
Wilmington—Trinity Church, of which for	
the "Dr. Chas Breck" Scholarship, \$50; and \$25 for "Bishop Alfred Lee" Scholarship	75 00
EASTON.	
Snow Hill—All Hallows Parish, Woman's Missionary Association.....	1 00
INDIANA.	
Richmond—St. Paul's Church, "Mrs. F."....	3 00
LONG ISLAND.	
Glen Cove—St. Paul's Church.....	5 00

<i>Little Neck</i> —“A Member of Zion Church,” for “Henry M. Beare” Scholarship.....	60 00	<i>Hamburg</i> —Church of the Good Shepherd S.S.	12 00
MASSACHUSETTS.		PENNSYLVANIA.	42 00
<i>Longwood</i> —Church of Our Saviour, through Woman's Auxiliary.....	7 70	<i>Philadelphia</i> (Germantown)—St. Luke's Church	38 50
<i>Salem</i> —St. Peter's Church, through Woman's Auxiliary.....	35 50	(Kensington)—St. Barnabas' Church, “E. N. B.” for “Mary Amoy Hare,” “Bishop Hare,” and “Bishop Whipple” Scholarships	90 00
MINNESOTA.			
<i>Rushford</i> —Of which from “Mrs. M. H. R.,” \$4; “Mrs. G. S.,” \$3.....	43 20	SOUTHERN OHIO.	128 50
NEW YORK.		<i>Pomeroy</i> —Grace Church	8 00
<i>Barrytown</i> —Church of St. John the Evangelist.....	13 40	<i>Worthington</i> —St. John's Church, through Woman's Auxiliary	1 30
<i>New York</i> —“R. S.”.....	250 00		
Mrs. A. M. Minturn, for “R. B. Minturn,” (In Memoriam) Scholarship.....	60 00	WESTERN MICHIGAN.	9 30
NIOBRARA.		<i>Elk Rapids</i> —St. Paul's Church.....	91
<i>Bagile Creek</i> —Chapel of Our Blessed Redeemer.....	1 92	<i>Saugatuck</i> —All Saints' Church	50
<i>Santee Agency</i> —Church of Our Most Merciful Saviour.....	2 37	St. John's Mission.....	50
“Wamudisun.”	50	St. Mark's Mission.....	50
<i>Wabashaw Village Chapel</i> of the Holy Faith.....	71		
NORTHERN NEW JERSEY.		WESTERN NEW YORK.	2 41
<i>East Orange</i> —“Mrs. J. W. R.,” through Northern New Jersey League, for “Arthur W. Russell” (In Memoriam) Scholarship...	5 50	<i>Dansville</i> —St. Peter's Church.....	3 25
	30 00	<i>Geneva</i> —St. Peter's Church.....	25 00
		Receipts for the month.....	28 25
		Amount previously acknowledged.....	835 06
		Total receipts for the year ending Sept. 1, '81.	\$31,160 73

SPECIAL CONTRIBUTIONS.

CENTRAL NEW YORK.			
<i>Binghamton</i> —“E. D.” for American Church Building Fund, \$10; Bible and Prayer Book Society, \$1; Midnight Missions, \$1.....	12 00	<i>Portchester</i> —St. Peter's Church, through Woman's Auxiliary, for Bishop Paddock.....	25 00
COLORADO.		PENNSYLVANIA.	1,307 00
<i>Denver</i> —St. John's Church, for American Church Building Fund.....	19 03	“B. A.,” of which for St. Mary's School, Santee, for cellar of St. Agnes' Hall, \$100; for Rev. H. Swift, \$50; for Church at Hudson, Wisconsin, \$100.....	250 00
CONNECTICUT.		SOUTH CAROLINA.	
<i>New London</i> —St. James' Church, for Bishop Paddock.....	110 00	Prince William's Parish, All Saints' Church, for Mission to the Jews.....	3 29
LONG ISLAND.		St. Thomas' and St. Denis' Parish, for Mission to the Jews.....	2 00
<i>Glen Cove</i> —St. Paul's Church, for Bishop Tuttle (Scholarship).....	40 00	SOUTHERN OHIO.	5 29
MASSACHUSETTS.		<i>Newark</i> —Trinity Church, through Woman's Auxiliary, for Mrs. Buford.....	23 28
<i>Salem</i> —St. Peter's Church, through Woman's Auxiliary, for poor, under Mrs. Payne.....	24 50	WESTERN NEW YORK.	
MINNESOTA.		<i>Buffalo</i> —Trinity Church, for Bishop Spalding.....	20 04
<i>Red Wing</i> —Christ Church, for Mission to the Jews.....	5 69	<i>Clifton Springs</i> —St. John's Church, for Bishop Clarkson.....	8 00
NEW YORK.		<i>Hornellsville</i> —Christ Church, for Bishop Tuttle.....	15 00
<i>New York</i> —Calvary Chapel, Woman's Domestic Missionary Association, for Bishop Garrett.....	22 00	<i>Rochester</i> —Mrs. Wm. S. Oliver, for Colored School building, Pittsboro', N. C., through Woman's Auxiliary.....	10 00
Miss C. L. Wolfe, for Griswold College, Iowa.....	1,250 00	Receipts for the month.....	58 04
“A Friend.” for traveling expenses of Missionary to Colored people, from California to North Carolina.....		Amount previously acknowledged.....	1,849 83
		Total receipts for the year ending Sept. 1, '81.	\$40,333 05

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$25,059.13,	.	.	\$138,076 45
Designated for Work among Colored People, of which from Legacies, \$3,838.33,	.	.	11,023 06
Designated for Work among Indians, of which from Legacies, \$6,552.67,	.	.	31,160 73
Special Contributions, of which from Legacies, \$1,650.00,	.	.	40,333 05
			\$220,593 29

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians, and Work among the Colored People of the South,	.	.	\$167,000 00
Receipts for twelve months, exclusive of Specials,	.	.	180,260 24
Excess of receipts over appropriations, September 1, 1881,	.	.	\$13,260 24

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., Chairman.

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" William Tatlock, D.D.,
" Joshua Kimber.

Mr. F. S. Winston,
" Lemuel Coffin,
" Charles R. Marvin,
" Cornelius Vanderbilt,
" James M. Brown,
" R. Fulton Cutting,
" Howard Potter,
" Jos. W. Fuller,
" C. M. Conyngham.

Rev. JOSHUA KIMBER, Secretary,
23 Bible House, New York.

JAMES M. BROWN, Treasurer,
23 Bible House.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

OCTOBER, 1881.

THE EDUCATED MIND OF CHINA.

CHRISTIAN Missions have demonstrated their usefulness and importance to science as well as to Christianity. The valuable contributions made by the Missionaries to geography, ethnology, philology, and other departments of learning, are now freely acknowledged by men of science. The following is an extract from the preface to "Systems of Consanguinity and Affinity of the Human Family," by Lewis H. Morgan, issued as the seventeenth volume of "Smithsonian Contributions to Knowledge:"

"There is no class of men upon earth, whether considered as scholars, as philanthropists, or as gentlemen, who have earned for themselves a more distinguished reputation. Their labors, their self-denials, and their endurance in the work to which they have devoted their time and their great abilities, are worthy of admiration. Their contributions to history, to ethnology, to philology, to geography, and to religious

literature form a lasting monument to their fame."

Now if learned Missionaries have enriched the scientific literature in the various languages of Europe, they are the originators and almost the only writers of such works in the other languages of the world; since the various pagan and Mohammedan nations are as ignorant of true science as they are of true religion, and, if the contributions of scholarly Missionaries to our own sciences are important, how vastly more important are those which they make in the languages of India, China, Japan, Africa and Polynesia.

In China, for instance, with its ancient civilization and vast literature, its *literati* have been, and the greater part of them still are, ignorant of the simplest facts of history, geography, astronomy, etc.

A so-called learned Chinaman can

recite with familiar ease the dynastic records of his own country for thousands of years, but he is profoundly ignorant of the history of every other nation. He is only partially acquainted with the geography of his own land, and he is quite bewildered when he goes beyond it. China he believes to be a vast country in the centre of the habitable earth, and Russia a bleak region not far from the north western boundary of his own Empire. In what part of the globe the United States, England, France and Germany are situated he knows not, and does not care to know. In astronomy he maintains the dignity of our native globe as the centre of the universe, and he is a firm believer in the ancient tradition that "the heaven is round and the earth square."

He is familiar with the native works on geomancy and astrology, and he believes fully in these superstitions; but he is utterly ignorant of mathematics, natural philosophy, geology and natural history. He believes that tigers plunging into the sea become sharks, and sparrows oysters, and that dragons and other fabulous monsters really exist.

And yet his polish is not as feeble and superficial as all this might lead us to suppose. He is profoundly versed in the works of Confucius and Mencius, and the commentaries upon them. He is familiar with the historical, biographical and poetical works of China, and he forms altogether a strange compound of learning and ignorance, of scepticism and superstition.

Such is the general educated mind of China, but as we have shown in a previous article, an intellectual movement has begun which is destined to change all this. The advocates of a broader and better culture are still, it is true, in the minority, but they are very influential and progressive, and we are, no doubt, on the eve of very astonishing changes in China.

Already it is stated that the Missionary "can hardly stop for a night in a city of the interior without some of its best inhabitants applying to him for books of science and for instruction on scientific subjects." It is also stated that Li-Hung-Chang, the famous governor of the metropolitan province, and the most influential man in the empire, has proposed to the Imperial Government the institution of a competition in mathematics and the physical sciences in the examinations for literary degrees and the civil service.

Says the Rev. Dr. Martin:

"When adopted, as it must be, it will place the entire examination system on a new basis, and inaugurate an intellectual revolution whose extent and results it would be difficult to predict. Ere long we shall see a million or more of patient students applying themselves to scientific studies with all the ardor that now characterizes their literary competition."

Of what immense importance will then be the scientific works prepared in Chinese by the Missionaries—works written in a reverent and Christian spirit, and even when they do not directly teach Christianity, are yet imbued with it, as is a healthful atmosphere with ozone. What blows these works will deal to astrology, geomancy, witchcraft and other superstitions, with which even the *literati* are held in bondage. And when the growing influence of our science animates China with a new spirit, of what immeasurable importance will be those institutions in which true religion is taught as well as true science; in which the latter is looked upon and valued as the hand-maid of the former; and where a false science is not permitted to become the supplanter of Christianity.

The timeliness of this article is the more apparent when it is noticed that this very number announces the sailing of the recently appointed Professor of Natural Sciences in St. John's College, Shanghai.

CONTRIBUTIONS.

WE gratefully call attention to the very large offerings for the months of July and August, the acknowledgments of which appear in the last, and in the present numbers. How many of these were in response to the official circular put forth by the Board in June it is impossible for us to say. In few instances only has the fact been mentioned.

One thing is certain, with much solicitude the Board put forth the circular. It was a venture of faith—faith in God—faith in this Church. The appeal, made in the name of the Lord for the work of the Lord, was addressed to those to whom His SPIRIT has been promised, and from whom, therefore, as instruments in His hands, the reply might reasonably be expected. This expectation returned not void—the promise was markedly fulfilled—they received, and the whole Church is strengthened in consequence.

These offerings are all valuable, and are much appreciated. No doubt the smaller amounts from the persons of lesser ability have been, like the larger sums from the individuals of more ample means, according to the Gospel rule, in proportion to the Lord's blessing. It is certain that the item, in the last number, from Bristol, R. I., \$3,000, and the item beyond, under the Diocese of New York, \$13,200, will not be overlooked even by the casual reader. May these be the incentive to many other men and women, who have the ability to devise like liberal things. Much more is always to be done than the Committee can command the means to do. The Missionary Bishops of

Yedo, and Shanghai, and the churches in Haiti, and Mexico have had to be denied items in their schedules for the year now current, aggregating \$16,-400, because the forecast of the future did not seem to warrant the increase, besides which, the Missionary Bishop of Cape Palmas was only deterred from asking for more in view of the great needs of other fields. It is within the power of the members of this Church to say whether these reasonable requests for additional appropriations for the future shall continue to be denied.

A lady in a distant part of the country, having sent five dollars in answer to the official letter spoken of, and expressed the wish that the whole amount asked for might be raised, was informed of the large anonymous contribution last mentioned; whereupon she wrote in acknowledgment of the information, that it rejoiced her heart to know that there were such faithful stewards in the Master's vineyard. In alluding to the smallness of her own contribution, she said :

"I have always been an invalid; but with my daughter's help, have been able to do all our work for three months. The five dollars which I sent I saved by doing our washing. Though I have not money to give, I can pray. I know that our Father hears my prayers even while I am yet speaking, for as I have read in THE SPIRIT OF MISSIONS of the needs of God's Church, I have prayed earnestly that He would open the hearts of His wealthy children to give largely of what He had entrusted to their keeping for His cause and Kingdom. Has He not indeed answered the prayers of many, rich in faith, though poor in this world's goods?"

MOVEMENTS OF MISSIONARIES.

Africa.—Intelligence has been received that the Rt. Rev. Dr. and Mrs. C. C. PENICK and Miss ELIZABETH L. DABNEY, who sailed from New York by the barque "Liberia" on the 15th of June, arrived safely

at Monrovia on the 23d of July. The last mentioned suffered greatly from sea-sickness during the whole voyage. The party reached Cape Mount on the 29th of that month.

Mr. G. W. CHRISTIAN SCHMIDT and wife left Hamburg on the 7th of July, reaching Plymouth on the 11th; thence they embarked by the steamer "Ethiopia," arriving at Monrovia July 27th.

China.—The Rev. FREDERICK R. GRAVES, whose appointment was noticed in the July number, left his home at Geneva, N. Y., on the 19th of August, to take the steamer "City of Peking" from San Francisco. On the morning before his departure, a farewell Service was held in St. Peter's Church. Quite a large congregation was present, including some twelve or thirteen of the Clergy. The Holy Communion was administered by the Rev. Dr. Rankine, rector, by whom, as also by the Rev. Dr. Van Rensselaer, and the Rev. H. W. Nelson, Jr., addresses were delivered.

Prof. EDWIN K. BUTTLES, whose appointment was announced at the same time as that of Mr. Graves, left his home in Cleveland on the 22d of August. On the morning of that day a farewell Service was held in the chapel of Trinity Church, which was attended by nearly all of the city Clergy, and by representatives from their congregations. In the absence of the rector, the Service was conducted by the Rev. Drs. Bolles and Rulison. It consisted of the Holy Communion, with a special Collect appropriate to the occasion introduced immediately before the Benediction. The officiating Clergy made addresses. The offerings were for the purchase of philosophical and other apparatus for St. John's College.

Miss ANNA STEVENS and Miss ELIZABETH

K. BOYD, whose appointments were respectively announced in the July and August numbers, left New York on the evening of August 22d, with the intention of joining Messrs. Graves and Buttles at San Francisco, and proceeding in their company to China. A farewell Service was held for Miss Stevens in Grace Church, Plainfield, N. J., on the previous afternoon. Addresses were made by the Rev. E. M. Rodman, Rector, and the Rev. Dr. Style; followed the next morning by a celebration of the Holy Communion, the same Clergymen officiating. A Service was also held for Miss Boyd in Trinity Church, Elizabeth, N. J., on the morning of her departure, at which the Holy Communion was administered, and an address as delivered by the Rev. F. M. McAllister, Rector.

The friends in the Mission Rooms, however, wished a similar opportunity of speeding these ladies upon their way, and arranged an informal Service in Grace Church chantry, which, for the season of the year and the slight notice given, was very well attended. In the absence of the Secretary for Foreign Missions, the Rev. Dr. Twing and the Rev. A. C. Bunn, M.D., conducted the Services, the latter making the address. There was an especial appropriateness in this, since it will be remembered that Miss Boyd is to be stationed at Wuchang, where, for several years, Dr. Bunn so successfully pursued his medical work.

The China party have been heard from, in good health and spirits, on board the steamer "City of Peking," on the 6th ultimo, going out of the harbor.

ANNUAL REPORTS.

WE publish, beyond, selections from the annual reports of the Missionaries; all for which we can find room at present. Others of them will probably appear hereafter. While,

perhaps, the capacity of this Magazine is as great as is necessary, it is by no means great enough to admit of publishing all the interesting letters and reports that we receive.

AFRICA.

WE copy from the *Churchman* the following letter from Bishop Penick, which tells of the devastation and suffering of which he

learned immediately upon his arrival at Cape Mount. We can only say that we will cheerfully administer, as early as possible, any

offerings for the relief of these starving people that may be sent to our Treasurer, Mr. James M. Brown.

LETTER FROM BISHOP PENICK.

CAPE MOUNT, LIBERIA, WEST AFRICA,
July 30th, 1881.

To the Editor of The Churchman:

Thanks be to God, we landed here safely on the 29th at 1. p. m. We reached Monrovia on the 23d, where we went ashore and remained during the time the vessel was discharging cargo. While there I preached in the Episcopal Church for the first time, having been prevented heretofore by the movement of the members in that country toward the formation of the Protestant Episcopal Church of Liberia. As this movement had never been recognized by our branch of the Church I could not officiate for them, but now, they having acceded to the recommendation of the House of Bishops, I most gladly went to them with deep yearnings of heart and profound gratitude to God. Our meeting was touching and full of joy—the glorious light after a night of great storms and fears. But the hurried space allotted to write this letter compels me to pass on, though I would fain dwell longer on this pleasant reunion.

While in Monrovia I heard that the whole Cape Mount district was involved in war, and reports of the wildest and saddest nature prevailed. My experience with African reports prevented these from troubling me. It was said that the natives had been up within gunshot of Cape Mount, destroying towns, farms, and everything, until people were starving, and the greatest distress prevailing. On my arrival I found things far worse than reported. Pen nor word can describe the horror of the case. The Galedus people have waged war against this part of the country, and it is a wilderness of starvation and the saddest distress. I have good reason to believe that hundreds are dying of literal starvation. Food cannot be had for love or money. Casadas and potatoes are stolen from the fields, leaving the owners to perish of hunger; men drop dead, I am told, in seeking food; robbery is the rule, and no one can count on the safety of the little food he has. Oh, it is heartrending! Hundreds hang about, ready to catch anything that will give them a little food. It is killing to me to realize

this. Would to God we had but one ship-load of rice, we might save hundreds of lives. Our Mission children are about the only natives who are not suffering. And things grow worse. The Liberians of Robertsport tried to drive off the marauders, but failed. The rainy season will continue two months longer, during which they will probably go on destroying. When the "dries" come they will get them far away to their "bush" land home, and leave famine to do its work.

O LORD, pity us, and help the starving! There is no heart left in me to do aught but think, strive, and pray now. Indeed, indeed, if people at home could look in on this dark scene of death they would be haunted with horror if they did not help. I call my brethren to record that I have never been the man to cry for unwanted aid, but now I cry with all my might for those who cannot cry for themselves. This is a special case, appealing to the great heart of humanity; it is entirely disconnected from any Mission scheme or work, save as all good is a part of Missions. If action is taken as promptly as possible it will come too late for many. If a vessel were dispatched the week after this arrived, it would be ten weeks ere we could get relief, or even longer. If they wait until the sailing of Yates & Porterfield's next ship, help would not come until January next. If a cablegram were sent to England and arrangements made for a West Coast steamer to land rice here, we would not get it under two months, and this is the quickest that can be done. The steamers do not land here, but for such a purpose, and with enough freight, I think they would. Stipulations would have to be made for them to land the rice, as there are only two boats here to go through the surf. To-day I asked for one of our largest and best boys (Robert Watson), and was told that he had gone to his native town to work his mother's farm. Soon he heard of my arrival and came to see me, looking wan and hunger-worn. Yet such is this boy's faithfulness to his mother that he left the Mission where he could get food to eat, and is braving and enduring hunger to make that mother a farm—a deed of heroic nobleness it would be hard to excel; but why say more? it is useless to multiply words. We who are here must look these soul-crushing sorrows in the face, powerless save to cry to

God. We have six months' food for our own school, but we cannot tell how long we can hold it from the famished people. Rice is what is needed to relieve starvation; never mind about the meat, it is good, but just bread to keep them from starving, and rice is their bread.

A word to our personal friends. I do not consider our Missionaries in any danger of violence from this war. In fact, I have two sons of one of the kings, whom they say is in it, here at school. I fear no more personal danger than I would in New York or Balti-

more, so there is no need of fear on our account, save because of our care and anxiety. I do not think this famine extends over a very large scope of country, but where it does rest there are no wagons, rivers, carts, cars, or trade to bring relief.

The greeting we received at the Mission was very warm and touching. Brethren, pray for us.

Time does not permit of my writing to each of our papers, and I ask that this letter may be copied by all who feel an interest in sufferings such as it tells.

CHINA.

ST. MARY'S SCHOOL, SHANGHAI.

In connection with the Scholarship List, published in the May number, we said:

"It is understood that both the Bridgeman Memorial School at present in 'the City,' and the Emma Jones Girls' School, formerly in Hong Kew (the Foreign Concession), are ultimately to be together housed in a new building, now in erection upon the St. John's College estate, designed to accommodate fifty boarding scholars; the distinction between the schools will, however, be preserved."

Information has now been received that this was carried out about the middle of June. It is interesting to know that English residents contributed toward the building; but it was in return for services rendered to them in their church by the Rev. Messrs. Boone and Bates. The whole establishment will be known as St. Mary's Hall. The distinction between the schools above mentioned will be preserved in departments. It is the intention, so far as possible, to retain the same individuals upon the same scholarships as heretofore.

FAREWELL SERVICES FOR MISS STEVENS AND MISS BOYD.

The Tenth Sunday after Trinity was a joyful and memorable day in Grace Church, Plainfield, N. J. It was truly a Missionary Sunday, the entire Services of the day partaking of a Missionary character in view of the early departure of a young lady of the parish, Miss Stevens, for the Missionary work in China. At both Morning and Even-

ing Service Dr. Syle, late of Japan, gave eloquent and interesting addresses, filled with thrilling anecdotes of the experiences, the discouragements and the encouragements of the Foreign Missionary. Though an enthusiast in the work, he by no means overlooked the obstacles to be encountered in presenting the truths of the Gospel to the educated and cultured nations of the far East; and wisely pointed out the means necessary to meet the acute sophistries of subtle minds. A mere synopsis of the gentleman's remarks would sadly fail to do him justice, and time and space are wanting for a full report. Both addresses were listened to with earnest interest by large congregations. At the afternoon Service, which was especially the farewell Service, Dean Rodman, the rector, spoke most touchingly of the interest and sympathy felt by all hearts in the young sister so bravely going forth to do the LORD's work in a strange land. Rapt attention and streaming eyes testified to the deep feelings of the large congregation, which found expression in hearty singing of the hymns "Souls in heathen darkness lying," "Onward Christian Soldiers," and finally culminated in Heber's grand, stirring anthem, "From Greenland's Icy Mountains" in which apparently every voice in the crowded church joined. After the benediction many friends surrounded Miss Stevens and personally bade her God-speed. At 10 A.M., the next day there was a celebration of the Holy Communion, partaken of solemnly and reverently by a devout few who were more particularly interested in the young Missionary teacher and her work. Some ladies of the parish presented Miss Stevens with a

parting testimonial of their love and sympathy in the shape of an elegant writing desk, fully fitted up. May God's blessing rest upon her!

ELIZABETH, N. J.,

September 2d, 1881.

Services were held in Trinity Church, Elizabeth, N. J., on Monday, August 22d, at eleven A.M. It was the day of Miss E. K. Boyd's departure for China. After an address by the rector, the Holy Communion was administered to an earnest group of communicants; among them were several relatives of the Missionary. The Rev. Dr. Gallaudet of St. Ann's, New York, had consented to preach a Missionary Farewell Sermon on the Sunday night of August 14th. It was the only Sunday at his command, but Miss Boyd could not arrange to return in time from Pennsylvania to be present at that date; therefore, the Services had to be confined to the rector's administration. The Elizabeth *Journal*, made a report of the address and of the Services and alluded with expressions of deep interest to the departure of a lady, from one of the families of this city, to the distant work in China.

[We have been furnished with the local papers, giving account of the farewell meetings for Messrs. Graves and Buttles, held in Geneva and Cleveland, respectively, but our space forbids any further extended notice of this series of Services.—ED.]

REPORT OF H. W. BOONE, M. D.

SHANGHAI, ST. JOHN'S COLLEGE,

June 29th, 1881.

RT. REV. S. I. J. SCHERESCHEWSKY, D.D.,
Bishop of Shanghai.

RT. REV. AND DEAR SIR:

I beg to submit the following report of the Medical Mission at this place for the past year. Upon my arrival from America on the 31st of August, 1880, I found that the only medical work with which the station had any connection (at that time) was a small dispensary, located in two Chinese rooms in Hong Kew. The patients were attended to by Mr. Wong, the Chinese assistant; and three foreign physicians, Drs. Henderson, McLeod, and Zacharie, attended any severe case of surgical injury which was beyond the skill of the native assistant. There were no in-door patients.

At St. John's College, no medical work

was begun. Since that time, a temporary dispensary has been built and opened for work at St. John's. At first only a few attended, but the number of patients has gradually increased, and has furnished the material for a tri-weekly clinic for the medical students. The patients are farmers and their families, and people from the neighboring villages. On the 12th of December, 1880, the new hospital building in Hong Kew was formally opened under the name of St. Luke's. The building is very good. It occupies the front of a small block, and, also facing on the two side streets, it is well lighted and ventilated, and is sufficiently large for our present needs. We have a daily clinic at the hospital for out-patients, and three regular days for special work in the wards. My senior student, Fang, who was under Dr. Bunn at Wuchang for two years, is at present in charge. It is my purpose to place my students for eighteen months in the hospital to gain practical knowledge of their profession before they are allowed to establish themselves in practice. Although there was no medical Mission here before my arrival, very much had been done for the Chinese by the untiring energy of the Rev. E. H. Thomson and his wife; they having started a small hospital and prevailed on some of the foreign physicians to assist. The Rev. Dr. Nelson also took an active share in the good work, and by the united efforts of the Rev. Mr. Thomson, and the Rev. Dr. Nelson, the pastor of the parish, the money needed for the purchase of the new hospital was raised, and the institution started, free from debt. In the fourteen years during which the old hospital was in existence, the number of applications for relief from Chinese out-door patients exceeded 230,000, and the number of in-door patients exceeded 1,000; while relief was given to 1,600 foreigners. The number of patients attended to at St. Luke's hospital, since it was opened last December, is, in-patients 59, out-patients 6,650, foreigners 36. Nearly all the in-patients were surgical cases of a very serious nature, such as fractures, compound dislocations, machinery accidents, amputations, excision of joints and other grave operations. Very many minor operations were performed on the outpatients, and some of these were visited and attended to at their own homes. At St. John's the number of patients attended to

since the first of September, 1880, is 2,634. Vaccination was carried on at the hospital, and at St. John's dispensary. The patients at St. Luke's have been under the care of the Rev. Mr. Wong, the pastor of the parish, and the Rev. Mr. Woo, rector of the Church at Kong Wan, and they have had daily instruction in the great truths of our religion. At St. John's the Candidates for Holy Orders visit the dispensary and minister to the spiritual wants of the patients who, Chinese fashion, sit for hours in the waiting room. Many seem to like to come early, long before the opening of the dispensary, and enjoy a chat with friends and neighbors. The work of medical instruction was begun last October, with two senior students who had enjoyed the advantage of studying under Dr. Bunn, and a number of new ones from the senior class of the College. Two of them were found deficient in their preliminary studies, and were allowed to leave the class; the rest seem to be in earnest and have made fair progress, for the time they have been studying.

The lectures on chemistry were attended by the whole College, teachers and all, and the experiments performed attracted much attention, and will, it is hoped, lead some of the students to the study of chemistry and physics. We are anxiously waiting to hear from home that the money has been provided for the hospital and house for the Doctor at St. John's. This would aid us very much, by enabling us to work to better advantage.

REPORT ON THE BISHOP BOONE MEMORIAL SCHOOL.

FROM THE REV. W. S. SAYRES.

WUCHANG, CHINA,

June, 30th, 1881.

TO RT. REV. S. I. J. SCHERESCHEWSKY, D.D.

The Bishop Boone Memorial School is in a satisfactory condition. The pupils number twenty-two, which is probably the number that can be taught to best advantage by a single teacher. During the greater part of the year, however, as well as during the previous year, the number was thirty. The grade of scholarship is better than heretofore. The dullest boys have been dismissed, and only such as seemed to be bright taken in to fill the vacant places, and even then, only after a period of probation. Where a limited number of boys can be trained, it

seems better to take those who give promise of being most useful to the Church in the future, as literary men. If the means at our disposal were unlimited, we could then, with advantage, secure all who applied, teaching the brightest, letters, and the other trades.

The daily routine of the school remains about the same, the customs and rules for the summer being different from those for the winter months. At present the rising hour is five o'clock. 5.30, study of the Bible or of Christian books, catechisms, with instruction by one of the Candidates for Holy Orders. 7 A.M., Morning Service in the church, after which breakfast. 8 o'clock, school opens with study of Mencius, Confucius, and the classics—being books which are new to them, or as we should say, studies in advance—this, with writing exercises, lasts until 12 o'clock. The church bell then rings as a reminder of silent prayer for Missions; a recess is taken until one o'clock, when school again assembles, the studies being a review of what has been learned before, in Mencius, Confucius, or other classics. The Chinese lay great stress on repetition as a means of retaining knowledge, there being not a few among the literary classes who repeat daily some chapter or book in the classics as a means of keeping the same in their memory. Repetition is also the means employed in study, as is well known to those who have seen native schools, the boys repeating the same sentence over a great many times, until it is fixed in the memory; this is all done in a loud tone of voice, and by every one of the twenty-five or thirty boys in the room at the same time. At 4 o'clock comes dinner, at 5 o'clock full Evening Service in the church; after that they practice singing three times a week, and then are free until 9 o'clock, when the retiring bell rings. During the winter months, and the most part of Spring and Autumn the boys rise a little later in the morning, and study all the evening until bed time. There are two meals daily, of rice, soup and vegetables, with meat once a week, on Saturdays. Each boy is allowed six cash daily with which to buy cakes or other articles of food, or dress. Each boy has two suits of winter clothing very thickly padded with cotton, and two suits of summer clothing very thin. Saturday afternoon is a half holiday, and they are per-

mitted to walk out on the wall of the city which is near by, in charge of some older person. They walk in single file, with decorum and gravity, each one in his blue gown, which reaches to the ankle, and with his fan in hand, the smallest walking first and the tallest last, all dressed exactly alike; all other times no one is permitted to leave the Mission premises. Three times a year, however, comes vacation, when they may all go home; the first vacation is of twenty days at the New Year, the second of ten days in the fifth month, and the third of ten days in the eighth month.

Their sports are few, and to a foreigner uninteresting, consisting of the flying of kites and the kicking of shuttle cocks, which is done very dexterously.

In the church they sit all together, five in a row, entering in single file; several who form the choir, sit by the cabinet organ, and one plays. The chants are sung responsively to Gregorian tones. Their voices need a great deal of training yet, but have improved considerably from what they were at first.

The health of the scholars has been excellent throughout the year; there were last Summer a few cases of chills and fever, the prevailing sickness in the region, but there was no case of severe illness.

The Christian books studied are the Gospel of St. Matthew, the Psalms, the Church Catechism, and a book of selections from the Old Testament. Some of the boys who went this year to St. John's, could repeat the Gospel of St. Matthew from beginning to end very rapidly, perhaps one-third could recite the Church Catechism without pausing, not waiting for questions, but repeating every word in the whole book, questions as well as answers.

Last year two of the larger boys were sent to St. John's College, and this Spring three more followed. The boys at present in the school are all too young to go to Shanghai for perhaps two years to come, twelve years being the average age, although some are of the age of fifteen.

Of the number dismissed from school during the year, one is now learning medicine and English in the London Mission Hospital, Hankow. Another is in a shop in Wuchang, learning the jeweller's trade. One of the larger boys who left us two years ago is in charge of a drug store in Hankow,

and another after getting into the Imperial Custom House at Wu Hu, came to Hankow, and went into business in one of the foreign mercantile establishments. Another who left us last year, is teaching a native school in Hankow at a rate of remuneration higher than that received by teachers generally throughout the country. These facts give us reason to hope for good results from the schools in the future, and, with God's blessing, may we not expect at no distant day a positive influence to be excited in favor of the Church by these very agencies?

Appended hereto will be found a list of scholars in the school, made out according to the standing of each:

NAME.	AGE.	SCHOLARSHIP.
Lio Ying Tang,	17,	L. Clarkson.
Kwei Mei King,	14,	Rev. H. M. Parker.
Hwang Jui Kiang,	13,	Bishop Elliott.
Liu Hsin Hien,	16,	Matthew Harrison.
Tsun Hao Swin,	15,	Janie Vaughan.
Lui Mei Ke,	13,	Bishop Pateson.
Ko Tso Pah,	16,	Grace Church.
Li Tsung Ping,	14.	
Hsiao Hsun Yuen,	16,	Japanese.
Wen Liang Po,	12.	
Yu Kung Kwei,	11,	Benjamin A. Latimer.
Yao Ho Lin,	16,	St. James' Church.
Tsang Sao Lao,	13,	Christ Church S.S.
Hsia Hsi Kwei,	16.	
Tsen Tz Min,	15.	
Lio Ren Ming,	16,	W. H. Neilson.
Tsen Ty Tsao,	13.	
Tsung Kai Tsai,	16,	Emmanuel.
Lu Ten Swin,	11,	Bishop Boone.
Tseu So Kao,	12.	
Tsang Yu Ming,	14.	
Hsiao Swin Li,	9,	Fay.
Tseu Tsung Yun,	13.	
Tsang Yu Tswin,	11.	
Tseu Hia Yun,	11.	

REPORT ON THE JANE BOHLEN MEMORIAL SCHOOL.

WUCHANG, CHINA, July 6th, 1881.
TO THE RT. REV.

S. I. J. SCHERESCHEWSKY, D. D.:
There are twelve girls in school and one baby, making thirteen.

The girls all attend chapel Service, morning and evening. Before 9 A. M. they breakfast, and scrub or rather wash the floors. Scrubbing is a rare performance in this part of the world. From 9 till 12 they study

with the Chinese teacher, their own books and the New Testament. Then a slight lunch, after which sewing till 4 p.m. They make all their own clothing, including shoes. At 4 p.m. they have dinner, after which Evening Service. Sometimes they wish to study in the evening again—but I do not care to have them, unless they very much desire it. On Mondays, instead of sewing, the older girls wash, and on Saturdays they clean the house, generally. They were, until lately, deplorably ignorant of the Bible, getting no instruction (there being no one to give it) but such as they were bright enough to get from sermons and Church Services. They knew the Catechism, some wholly and some partly; but that was all. Since Mrs. Schereschewsky came she has given them instruction in the Bible, on Sundays, and, with the women, on Saturdays, also.

FROM LETTER OF THE REV. W. J. SAYRES.

WUCHANG, May 13th, 1881.

Matters go on as usual. The builders

promise to have the church completed soon. I will try to send you a sketch of it. It makes a large appearance and is strongly built.

We have several candidates for Baptism, who have been under instruction and probation for periods varying from four to eight months: after we open the new church we shall receive them.

In the country, too, there are eleven persons at two stations who are ready to be baptized at any time, now that I can visit them. The number of candidates here in Wuchang, exclusive of school children, is seven, who are all adults.

I find that success is a comparative term and that we are all far better off in almost every way than some other Missions.

The native women are now cared for regularly in classes by Mrs. Schereschewsky who works faithfully, as does Miss Roberts, also, who is getting hold of the language. The success of their labors is already evidenced by the increased number of women who come to Service on Sundays.

JAPAN.

HOW OTHERS SEE US.

The Gospel in all Lands says: "The Protestant Episcopal Church entered on preliminary Mission work in Japan as early as 1859; the first workers in the field that proved so nearly ready to the harvest. . . . In reading the records of the Episcopal Missions we have marvelled that, having so much priority in point of time in occupying the field, the Church at home should have allowed the morning hours to slip by without putting more laborers into such a promising field, and keeping them there."

FROM REPORT OF THE REV. A. R. MORRIS.

OSAKA, July 25th, 1881.

MY DEAR BISHOP:

This is to accompany my report for the past year to June 30th.

There is little in the report calling for comment. The number of Services held do not by any means represent all the work of the assistants, as they have done a considerable amount of house-to-house work. Under the head of Services are included all the times I have preached even when I have not used the Prayers,

Of the adults baptized, Mr. Tyng baptized one, which I include in my report merely to ensure its being entered.

The Confirmations and Baptisms are not of the same persons, the persons here entered as baptized having not yet been confirmed, though they hope to be at your next visitation.

Of the contributions, about "yen," 60.00; or Mex., \$25.00, are by the Japanese, the rest by the members of the Mission.

Just about half of the Sunday-school is composed of members of the Girls' School. The other half are adults and might more properly be called a Bible-class.

In addition to the buildings mentioned, the Mission owns three lots, on one of which is a "godown" which is now being transformed into a building for the St. Timothy's Boys' School.

There is nothing to report as to the last quarter. I have been to the Chapel on Tuesday and Thursday afternoons, but there have been virtually no "inquirers."

I started night preaching on June 23d with an attendance of ten. It was interrupted by our Conference. I hope to resume it this week.

On June 26th we had the great pleasure of welcoming Miss Mead.

I wish the report were not quite so meagre; but I hope for future growth.

FROM REPORT OF REV. C. T. BLANCHET.

TOKIO, JAPAN, July 23d, 1881.

Owing to my absence on account of sickness last winter, the number of Baptisms is not as large as for the last two years, classes for Holy Baptism being generally formed about Christmas, and for Confirmation at Easter, or immediately after Baptism. There is, however, a class of four preparing for Holy Baptism, and six for Confirmation. The regular Sunday Services were kept up during my absence, by my teacher, and the Divinity Students, and Mrs. Blanchet, and the weekly night-preaching was resumed last May, and kept up ever since by Mr. Nuki my present teacher, but formerly one of my assistants in the Boys' School. Besides my pastoral charge of the Girls' School, and the Services at Christ Chapel, Kanda, much of my time was occupied in teaching Ecclesiastical History, the Prayer Book, and Homiletics in our Trinity Divinity School, averaging eight lectures a week; carrying the class nearly through the Middle Ages, with a special study of the early English Church down to its first establishment over all England under Archbishop Theodore, giving them a historical sketch of the Prayer Book down to the present time, with the *rationale* of the Daily Services, and some twelve lectures on the preparation of sermons.

Sometime since I was appointed with the Rev. Messrs. Wright and Shaw (S. P. G.), by the Permanent Committee, on the translation of Holy Scriptures, as a sub-committee to translate the Book of the Prophet Isaiah. After some preliminary preparation, the first eight chapters of said book were translated by Rev. Mr. Wright and myself, before my illness last winter, and as Mr. Wright has carried on the work down to the fortieth chapter, we hope to complete the whole book by the close of the year.

I was also appointed by the Tokio Missionary Conference, as member of a committee to draw up, translate, and publish a list of theological, ecclesiastical, religious and moral terms. A list of about a thousand words was accordingly drawn up and translated through the letters A and B. It is hoped that this work will also be finished by the end of the present year. I have besides translated a small Catechism on Confirmation, prepared by a committee of London Clergy, which has already reached its 134th thousand. I had five hundred copies printed for \$10, and about half of that number has already been called for.

Miss Pitman has rendered valuable service as in the years before, in teaching in the Girls' School, visiting and holding meetings among the women of the Bishop's and of our own congregation. The closing

examinations of the school reflected much credit on both the teachers and the pupils. The school now numbers nineteen pupils, eighteen of whom are boarders, *i. e.*, as many as we could crowd into our present narrow quarters; but we hope that when suitable accommodations are provided, we shall be able to double that number.

In this connection we are happy to acknowledge the receipt of forty "yen" for the support of the "Virginia" Scholarship, by Rev. Dr. Syle, through Prof. J. A. Ewing; the same amount for the "Washington" Scholarship by Prof. and Mrs. J. A. Ewing, and forty dollars, Mexican, from Miss Baché Irwin, of Philadelphia, formerly a resident of Tokio. These have all been applied to individual pupils, and have lessened the expense of the school to that extent. Among other indications of the rapid extension of Christianity in Japan may be mentioned the following: 1. The establishment of a number of religious papers with the Government's approval. One of these, the *Dendo Zasshi*, (The Evangelist,) by members of our Mission. 2. The greater demand for and the rapidly increasing supply of Christian literature. For instance, our first edition of 2,000 copies of the catechism on the Ten Commandments is nearly exhausted; about half of the second edition of the catechism on the Creed has been sold or distributed; this also applies to two small catechisms on the "Gospels for the Day," translated and published by Dr. Laning; and it was from a similar demand that I was led to prepare that on Confirmation, mentioned above. 3. The renewed energy put forth by the Buddhists in trying to bolster up their system which is daily losing its hold upon the people. 4. The tacit allowance by the Government of preaching the Gospel and of selling the Holy Scriptures openly in the interior, as well as at the open ports, irrespective of the protestations of the Buddhists against the same.

In view of these facts we cannot but feel and reiterate the claims of this field upon the Church, and hope that our moderate demands as conveyed to you in our estimates of expenditure for the coming year, and in some of the resolutions of our Mission Conference, will meet with a prompt and hearty response.

VISIT TO JAPAN.

BY THE REV. J. M. STRACHAN, M.D., SECRETARY TO THE MADRAS DIOCESAN COMMITTEE.

By invitation I met Bishop Williams and nearly all the gentlemen and families belonging to the American Episcopal, and English Church Missions, at the house of

the Rev. C. T. Blanchet, and gave them a lengthened account of the Tinnevelly Missions. I entered into minute particulars as to our Tinnevelly system of boarding-schools, weekly instruction of all Mission agents, voluntary evangelistic efforts of the laity, the mode of raising local funds for Church purposes, elementary and higher education, instruction of catechumens, etc. The detailed account did not weary the audience. Several points were discussed, and a pleasant evening was brought to a close with, I think, a feeling of thankfulness to the great Head for the measure of success He had vouchsafed to His servants in India, and of prayerfulness and hopefulness that a like blessing may attend the efforts of the Church in Japan. We had another pleasant evening at the Bishop's, who seems to exercise the influence of goodness to a remarkable degree. His modest home is such an one as we might well imagine certain fishermen with whom the Episcopal order commenced dwelt in. And it may be truly called a palace, for its occupier possesses a royalty of character such as the Apostles learned from their Master. Mr. Shaw has built a beautiful little church on a charming site, well situated in the more respectable part of the city. The S. P. G. and C. M. S. Missions are under the supervision of Bishop Burdon at Hong Kong. It would be very desirable, if practicable, for all the Episcopal Clergy in Tokio to be under the charge of the American Bishop, who lives on the spot; but after conversation with those well acquainted with local wants, I came to think that for a vigorous prosecution of our own work, there is required, and that urgently,

an English Bishop in Japan. Bishop Williams held a Confirmation in Mr. Shaw's church, at which fifteen native adults were confirmed. The Service was both instructive and impressive, and the large congregation were devout and paid special attention to the fluent address of the Bishop, delivered in earnest and persuasive tones.

The Missionaries here have an excellent plan of making known the way of salvation to large numbers. They rent spacious premises, situated in commanding positions in large thoroughfares. I accompanied both Mr. Piper, of the C. M. S., and Mr. Wright, and at each place the room was crowded. At first but few entered, but gradually the boldness which numbers give induced the more timid to enter, and we had an attentive audience. The paper slides were thrown back, and a number of passers by, impelled by curiosity, thronged the sides and entrances, and so had an opportunity of hearing what was going on. I very gladly complied with the request to say something, and Mr. Piper and Mr. Wright kindly acted as my interpreters. Both spoke of persons present who were evidently feeling after the truth, and of some who had been led by these Services to embrace it. At the request of the Bishop I gave an address on the Sunday afternoon in the C. M. S. chapel to about two hundred native converts. I have so often known permanent seed abiding and maturing after the voice of a stranger dies away, that I always gladly, thankfully, and hopefully accept invitations such as these given in Japan; and I enter upon the task with the prayer that the Word spoken may not be spoken in vain.—*Mission Field.*

MEXICO.

LETTER FROM THE REV. C. ENRIQUE BUTLER.

MEXICO, June 29th, 1881.

While awaiting the completion of the arrangements for my removal to this field of labor, I availed myself of every opportunity to learn what I might expect to find on my arrival here. For this purpose the works of recent travellers in Mexico were eagerly read. These, although furnishing very interesting reading matter, have been to me of very little practical value, for several reasons, of which I enumerate four. 1st. The travellers described the state of things here not as it is in itself, but as it appeared in contrast with their various surroundings at home. 2d. The length of their residence was not sufficient for the wearing off of the panoramic effect which accompanies the first view of a new country, and, therefore,

the impressions which they received and convey are more romantic than practical. 3d. They either had not, or did not improve opportunities to become acquainted with that class of the population which constitutes the overwhelming majority in this city and nation. 4th. They did not expect to remain permanently in this country.

What has been said negatively of the travellers just alluded to, may be said positively of myself, and *vice versa*. And now, after a residence of nearly two months, I sit down to give you in brief something of the result of my observations, not upon railroads, scenery or politics, but on what is infinitely more important than all others combined, *the spiritual condition and needs of these ten millions of human beings*. The condition of this people is what might have been ex-

pected by any attentive reader of the Bible and of their history. The noblest race under the sun would have been brought down to the same deplorable state, if subjected to the same processes which this nation has undergone since the Conquest by Hernan Cortez. The removal of the obstacles in the way of progress of any sort, and especially to progress in the divine life, is an event of very recent date, that is, the removal of shackles by legislative enactments. But the hindrances arising from the wealth of the nation being in the hands of the adherents to the old regime, and from inherited superstition, or the recoil from it, which is opposition to all religion, remain as strong as ever, to say the least. The Missionaries among the original Aztecs had a more hopeful task before them than those who have come to preach the Gospel after more than three hundred years of Spano-Roman rule.

Notwithstanding this state of things, the success of the noble band of workmen struggling to build up a National Church, has been far greater than that of any Missionary undertaking of this age. It entitles them to the grateful acknowledgment of our Church in the United States; it commands her full confidence; it pleads with the powerful eloquence of facts for the efficient support (which the Protestant Episcopal Church is abundantly able to give without neglecting any other sacred work) of all the appliances which the Mexican Church has inaugurated for the conversion of this nation. The refusal to give to this cause involves a fearful responsibility. Much has been accomplished here, even beyond what could have been expected; but what do the results amount to? *A few little oases scattered about in one section of a huge desert.* If that which has been reclaimed is not properly cultivated, if no provision, and therefore no effort is made to enlarge borders, the consequences even in the near future may be most disastrous. The institutions now existing in this Church are utterly inadequate numerically to meet the exigencies of her case. Her Mission stations, boarding and day-schools ought to be multiplied—could be indefinitely multiplied. How sad it is, not only to feel that this extension is at present an impossibility; but to see the threatened downfall of existing institutions for lack of proper support. Allow me to express what

I cannot and ought not to repress. As a Presbyter of the Protestant Episcopal Church, I am ashamed to have any stranger see how the boarding-school for fifty-two boys, and the similar one for eighty or more girls, under the charge of Mrs. Hooker, in this city, have to get along in the matter of food, clothing and appointments of the house, because the smallness of the appropriation will not allow it otherwise. How unjust it is to allow the faithful, noble workers who are conducting these institutions to carry such a burden in addition to the great natural difficulties of their task. Perhaps the friends of the Church are not aware of one thing, and if so, let me tell them what I know, that even with a good knowledge of values and the exercise of great care, one cannot get as much for a dollar of the necessities of life here as in the United States. How far then will \$25,000 go toward supporting the work now being attempted by the Mexican Church?

To avoid making this letter too lengthy, some things which were in its original plan will be omitted, and I will now pass to a subject which is of especial interest to me, the Theological Seminary. This institution has been placed by the Ecclesiastical Authorities of the Mexican Church in charge of a Committee composed of Bishop-elect Hernandez, Treasurer Mackintosh and the writer of this. For the carrying on of this institution properly, I am authorized to say we need ten thousand dollars per annum. We have ten young men and boys now under training; we have some teachers, we need more; we have five scholarships, we need more. We have only one text book in the Spanish language, we need many more. We ought to have at least three competent men exclusively engaged in the work of translating standard theological books. We ought to have a printing press incessantly at work for some time to come, throwing off these translations. We need funds for stereotyping. We need a good library, etc. The hope of this nation is, with the blessing of God, in a National Church, and what is a Church in these days, and of what use will it be in this country without a thoroughly equipped Theological School? If anywhere a first class Theological Seminary is needed, it is here. There are men in the United States generously giving large sums to educational institutions of a secular sort; can it

be possible that no one will volunteer to help this poor struggling Church to educate her Ministry?

As to the rumors which some persons took great pains to circulate a few months ago, unfavorable to the management of things in the Church here, let me say they are *wholly false, utterly without foundation*. The reports were *fabricated for a purpose*.

The affairs of the Church of JESUS will bear closer inspection than other enterprises here, handsomely supported by funds from the United States.

May the LORD open the eyes of His people to the importance of His and their work in Mexico; may He give them grace to allow to Mexico its proper share in their prayers, efforts and gifts!

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 *Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from August 1st to September 1st, 1881.

ALBANY.

Albany—Mrs. John De Witt Peltz, for St. John's College, of which for Endowment Fund, \$100..... 107 00
Saratoga Springs—Bethesda..... 16 84

Scholarship, Emma Jones School, \$20.....	25 00
<i>Lenox</i> —Trinity.....	125 00
<i>Magnolia</i> —Miss P. E. Scudder.....	20 00
<i>Weymouth</i> —Trinity, through American Church Missionary Society, for Mexico.....	5 00

123 84

CENTRAL NEW YORK.

Canastota—Missionary Box 18,214

Seneca Falls—Trinity, for Africa and China..

MICHIGAN.

<i>Port Huron</i> —Grace.....	10 00
72 00	

Rushford—“Mrs. M. H. B.” of which for Mexico, \$2; “Mrs. G. G. S.” for Mexico, \$2

NEW YORK.

4 23	
<i>Bedford</i> —St. Matthew's, of which Woman's Missionary Association, for “James M. Bates” bed, Wuchang Hospital, \$30; Miss Nelson's salary, \$11.80.....	60 00

Greenough-Zion, Woman's Missionary Association, for Japan Hospital.....

10 00	
<i>Irvington</i> —Mr. G. D. Morgan, through American Church Missionary Society.....	30 00

100 00

<i>Mamaroneck</i> —St. Thomas' S. S.....	100 00
<i>New Brighton</i> —“A Friend,” for Girls' School, Tokio.....	36 50

126 41

<i>New York</i> —Calvary Ladies' Foreign Mission Association, for support of Dr. Boone, \$175; Miss Nelson's salary, \$20.....	195 00
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(*Manhattanville*)—St. Mary's.....

13 01	
<i>Rye</i> —Christ Church, Woman's Missionary Association, for Japan Hospital, Mrs. Jay, \$15; Miss Alice Jay, \$3; Miss C. Jay, for Miss Michie's salary, \$4.55.....	10 00

10 00

<i>Yonkers</i> —V. Clark, for “Virginia Clark” Scholarship, Emma Jones School.....	22 56
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20 00

<i>Miscellaneous</i> —“All to Christ”.....	10 00
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30 00

“A Friend,” through Woman's Auxiliary, for Japan Hospital....	13,200 00
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25 00

	60 00
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13,726 06

NORTHERN NEW JERSEY.

<i>Newark</i> —Trinity, Missionary League, “A Member” for “H” Scholarship, Cape Mount School, \$12; S. S., for Scholarship Hoffman Institute, \$75.....	87 00
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129 48

OHIO.

<i>Cleveland</i> —Grace, “F. K. C.” for Haiti and Japan, \$66.67; Mrs. John Beavis, toward horse for Rev. Mr. Love, \$5.....	71 67
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2 42

St. Paul's, “J. K. C.” and “W. S. C.” for Haiti and Japan.....	133 33
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Collamer—St. Paul's, for Mexico.....

	3 00
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20 00

PENNSYLVANIA.

<i>Lower Merion</i> —St. John's.....	201 45
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33 25

“B.”	10 00
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80 06

<i>Philadelphia (Kensington)</i> —Emmanuel St. Barnabas, “E. N. B.” for “E. W. Syle” Scholarship, Duane Hall.....	5 00
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75 00

“R. E. H.”	40 00
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Miscellaneous—“B. A.” for Rev. O. E. Shan-

MAINE.

Old Town—St. James'.....

	10 00
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MARYLAND.

Baltimore—Memorial Church, “A Member” St. Thomas' Church and Chapel

25 00	
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Baltimore Co.—Waverly, Miss Rosa Baker, for “Bishop Williams” Scholarship, Boys' School, Tokio.....

1 81	
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Frederick Co.—All Saints' Parish, All Saints' 5c collection.....

20 00	
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MASSACHUSETTS.

Boston—St. Paul's, Dr. William Appleton...

	201 45
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Dedham—Good Shepherd, of which through Woman's Auxiliary, for “Good Shepherd”

	10 00
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	5 00
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	40 00
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	10 00
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non Hemie, toward house which he is building for himself	50 00	Rev. Mr. Graves' work, \$32.55.....	138 65
RHODE ISLAND.		St. Philip's Colored Mission, for Africa, \$3.01; China, \$1.66.....	4 67
<i>South Portsmouth</i> —St. Mary's	316 45	Trinity, of which for Scientific Outfit, St. John's College, \$63; Mexico, \$10; S. S., for St. John's College, \$5.49.....	385 49
<i>Wickford</i> —St. Paul's	9 40		
	17 38		
SOUTH CAROLINA.	26 78		
<i>Prince William's</i> —All Saints'	7 32	WEST VIRGINIA.	
<i>St. Thomas and St. Dennis' Parish</i>	2 50	<i>Jefferson Co.</i> —St. Andrew's Parish, Zion	74 43
<i>Walterborough</i> —St. Jude's	2 55	WISCONSIN.	
<i>Wellford</i> —Mission	2 50	<i>Nashotah</i> —St. Sylvanus', for Japan	5 00
		<i>Sun Prairie</i> —Mrs. Laura A. Smith	5 00
SOUTHERN OHIO.	14 87		
<i>Cincinnati (Walnut Hills)</i> —Advent, through Woman's Auxiliary	10 00	NORTHERN CALIFORNIA MISSION.	
<i>Worthington</i> —St. John's, through Woman's Auxiliary	4 132	<i>Eureka</i> —Christ Church	10 00
	3 78	FOREIGN CHURCHES.	
VIRGINIA.	45 10	<i>W. A. Liberia</i> —Cape Mount, Rev. John Mc Nabb, for China	20 00
<i>Albemarle Co.</i> —Cobham, Walker's Parish, Grace, "Friends," for Mexico, \$7.62; Colored S. S., for Bishop Penick's work, \$1.75....	Conn., <i>Pine Meadow</i> —Estate of Mrs. E. M. Chapin	LEGACIES.	
<i>Amelia Co.</i> —Raleigh Parish, Grub Hill Ch., thro' American Church Missionary Society.	9 37	<i>L. I. Brooklyn</i> —Estate of Harry Messenger (Greenpoint)—Estate of Mrs. E. M. Wood	50 00
<i>Amherst Co.</i> —Lexington Parish, Ascension, Young Missionary Workers, for China and Japan	8 00	<i>Mich., Detroit</i> —Estate of Miss C. S. Hicks	5,665 96
<i>Fauquier Co.</i> —Markham, Leed's Parish, Leed's Church, for support of Rev. John McNabb, Hamilton Parish, Warrenton, St. James' for support of Rev. John McNabb, Meade Parish, Trinity, for support of Rev. John McNabb, Whittle Parish, for support of Rev. John McNabb	18 18	MISCELLANEOUS.	
<i>Henrico Co.</i> —Henrico Parish, Christ Church S. S., for Jaffa	11 25	Mexican League, of which for Scholarships in Orphanage, \$193.40; Scholarships in Tokio Seminary, \$37.50; personal benefit of Rev. Mr. Valdespino, \$25; salary of Rev. C. E. Butler, \$125.....	1,723 25
<i>Lordoun Co.</i> —Shelburne Parish, Christ Ch. Johns Parish, Emmanuel, for salary of Rev. J. McNabb	15 00	Through RT. Rev. H. C. Riley, D.D., for Mexican Loan	1,000 00
<i>Washington</i> —Abingdon, "A Friend"	6 25	Atlantic Mutual Insurance Co. Scrip	112 20
<i>Miscellaneous</i> —Rappahannock Valley Convocation, for support of Rev. Curtis Grubb, Jr Piedmont Convocation, for support of Rev. John McNabb	12 50	House Rents	7 44
	26 50	Cash for personal account of Rev. E. H. Thomson	2 60
	2 25	"Anonymous," for Japan Hospital	42
	6 25	Proportion of amount received for General Missions in August (for details see p. 398)	546 62
	7 75		
	5 00		
	88 00	3,392 53	
	19 75	Receipts for the month	25,134 57
	226 00	Amount previously acknowledged	160,623 72
WESTERN MICHIGAN.		Total Receipts for fiscal year \$185,758 29	
<i>Eaton Rapids</i> —St. Matthias' Mission	2 21	ANALYSIS OF RECEIPTS.	
<i>Elk Rapids</i> —St. Paul's	2 68	For "Specials" (of which applying on appropriation, \$432; Building purposes, \$14,105.96) \$26,220 05	
<i>Union City</i> —Grace	87	Received specifically for Mexican Loan	2,000 00
	5 80	Work of the Committee for Foreign Missions, (of which from Legacies, \$22,977.96)	157,538 24
WESTERN NEW YORK.		Total.....	\$185,758 29
<i>Geneva</i> —St. Peter's, of which for personal benefit, Rev. F. R. Graves, \$25; S. S., for			
ACKNOWLEDGMENTS			
OF THE MEXICAN LEAGUE.			
The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from August 1st to September 1st, 1881.			
LONG ISLAND.			
<i>Bay Ridge</i> —Christ Church	147 00	NORTH CAROLINA.	
(D.C.) Washington—Messrs. Sherman & Ames	25 00	<i>Tarboro</i> —A Churchwoman	1 00
		OHIO.	
MASSACHUSETTS.		<i>Ravenna</i> —Miss Sarah B. Collins	3 00
<i>Boston</i> —Through Mexican Division of Woman's Auxiliary, Annual Subscriptions, \$10; for <i>Envoy</i> , 12 cts.; Emmanuel, Boston, \$10; St. John's Memorial, Cambridge, \$83.26; Grace Sunday-school, "Lawrence" Scholarship, \$40; Church of Our Saviour, Longwood, \$7.70; same, for Scholarship, \$60....		<i>Springfield</i> —Christ Church Aid Society, toward Theological Scholarship	37 50
St. Matthew's, "H. W. N." through Foreign Committee	10 00		
	221 08	SOUTHERN OHIO.	
		<i>Cincinnati</i> —Miss M. Drinker	40 50
NEW JERSEY.	40 00	VIRGINIA.	
<i>Newark</i> —Trinity Sunday-school, Scholarship.		<i>Staunton</i> —"E. L. E."	10 00
NEW YORK.		WESTERN TEXAS.	
<i>New York City</i> —Miss H. Brown, \$10; "D. B."		<i>San Antonio</i> —St. Mark's Cathedral	20 00
30 cts.		WEST VIRGINIA.	
		<i>Charlestown</i> —Zion, Ladies' League, toward Scholarship, \$15; Quarterly gatherings, \$5	20 00
		WISCONSIN.	
		<i>Baraboo</i> —Mrs. George Martens	5 00
		Receipts for the month	549 88
		Amount previously acknowledged	7,886 29
		Total receipts since April 19th, 1881.....	\$8,436 17

FOREIGN STATIONS.

GREECE.

Miss Marion Muir, with twelve assistant teachers
(Greek).....*Athens.*

WESTERN AFRICA.

The Rt. Rev. C. CLIFTON PRINICK, D.D., Missionary Bishop.*
Cape Mount.
Cape Palmas District.

The Rev. S. D. Ferguson (Liberian).....*Cape Palmas.*
The Rev. W. H. Gibbs (Liberian) suspended.....*Cavalla.*
The Rev. M. P. Valentine Keda (Native).....*Cavalla.*
The Rev. Win. Allan Fair.....*Cape Palmas.*
The Rev. O. E. Shannon Hemie (Native).....*Hoffman Station.*
The Rev. Harry C. Merriman Nyeina (Native).....*River Cavalla.*
H. W. Dennis Hine, M.D. (Native), Missionary Physician.....*Cape Palmas.*
Mrs. Fair.....*"*

Mrs. S. J. Simpson (Liberian), Teacher.....*"*
Mrs. Ann Toomey (Native), *Orphan Asylum.*.....*"*
Alonzo Potter Dowd (Native), Teacher.....*Hoffman Station.*
Richard Killen Nyema, ".....*Rookbookah.*
A. H. Vinton Fode, ".....*Cavalla.*
E. W. Apperton Wade, ".....*Fishtown.*
T. C. Brownell Gabia, ".....*Cavalla.*
Joseph Elliott Nine, ".....*"*

Also three Student Teachers.
Sinoe and Bassa District.

The Rev. L. L. Montgomery (Liberian).....*Bassae.*
The Rev. J. G. Monger, ".....*Sinoe.*
† George A. Dunbar (Liberian), Lay Reader.....*"*

Monrovia and Cape Mount District. †

The Rev. Edward Hunte (Liberian).....*Crozierville.*
The Rev. John McNabb*, ".....*Cape Mount.*

The Rev. Curtis Grubb, Jr.
Mr. G. W. Christian Schmidt*....

Mrs. Penick*....
Mrs. Grubb*....

Mrs. Schmidt*....
Miss Margaret Thomas.....*(At Home,*

Miss Elizabeth L. Dabney*.....*Cape Mount.*
Miss Sarah Johnson (Liberian).....*"*

CHINA.

The Rt. Rev. SAMUEL L. J. SCHERESCHEWSKY, D.D.,
Missionary Bishop, *Shanghai.*

The Rev. Elliot H. Thomson.....*Shanghai.*
The Rev. Kong Chai Wong.....*"*

The Rev. William J. Boone.....*"*
The Rev. Yung Klung Yen, M.A.*"*

The Rev. Hoong Hoog Woo.....*"*
The Rev. Wm. S. Sayres.....*Wichchang.*

The Rev. Sung Iez Yang.....*Wichchang.*
The Rev. Dr. Loo Chin.....*Shanghai.*

The Rev. Zu Soong Yen.....*Shanghai.*
The Rev. Frederick R. Graves.....*(In Passage.)*

Henry W. Boone, M.D., Missionary Physician.....*Shanghai.*
William A. Deas, M.D., ".....*Wichchang.*

Mr. Edwin K. Butties.....*(In Passage.)*
Mrs. Schereschewsky.....*Shanghai.*

Mrs. Thomson.....
Mrs. W. J. Boone.....
Mrs. H. W. Boone.....

Miss Josephine H. Roberts.....*Wichchang.*
Miss Anna Stevens.....*(In Passage.)*
Miss Elizabeth K. Boyd.....*"*

Miss Wong.....*Shanghai.*
Also fourteen Candidates for Holy Orders, three Postulants,
and thirty-one Catechists, Teachers, etc. (Natives.)

JAPAN.

The Rt. Rev. C. M. WILLIAMS, D.D., Missionary Bishop,
Tokio.

The Rev. A. R. Morris.....*Osaka.*
The Rev. J. Hamilton Quinby.....*(At Home).*

* P. O. Address, care Messrs. G. Moore & Son, Monrovia,
Liberia.

† These two are not supported by the Board.

‡ There are three Liberian Presbyters in the Monrovia District
who belong to the Jurisdiction, but are not Missionaries of the
Board.

JAPAN—(Continued.)

The Rev. William B. Cooper*.....*Tokio.*
The Rev. Clement T. Blanchet.....*Tokio.*
The Rev. Theodore S. Tyng.....*Osaka.*
The Rev. John McKim.....*"*
The Rev. E. R. Woodward.....*Tokio.*
Henry Laning, M.D., Missionary Physician.....*Osaka.*
Mr. James McD. Gardiner.....*Tokio.*
Mrs. Cooper*.....*"*

Mrs. Blanchet.....*"*
Mrs. Tyng.....*Osaka.*
Mr. McKinley.....*At Home.*
Mrs. McKinley.....*Osaka.*
Mrs. Woodman.....*Tokio.*
Miss Florence R. Pitman.....*Tokio.*
Miss Belle T. Michie.....*Osaka.*
Miss Margaret L. Mead.....*"*

Also three Candidates for Holy Orders, and fourteen Catechists,
Teachers, and Bible Readers (Native).

HAITI.

*The following Clergy of the Church in Haiti receive stipends
out of the appropriation of the Board of Managers:*

The Rev. J. THIODORE HOLLY, D.D.....*Port-au-Prince.*

The Rev. St. Denis Banduy.....*"*

The Rev. Pierre E. Jones.....*Jeremie.*

The Rev. Charles E. Benedict.....*Aur Cayes.*

The Rev. Louis Duplessis Ledan.....*Torbeck.*

The Rev. Alexander Battiste.....*Gros Morne.*

The Rev. F. J. Brown.....*Acul.*

The Rev. H. Michel.....*Trianon.*

The Rev. Jean J. Constant.....*Bateau.*

The Rev. Sadraich Kerr.....*Cape Haytien.*

The Rev. Theodore F. Holly.....*Port au Prince.*

There are besides, two Presbyters, two Candidates for Holy

Orders, and seventeen Lay Readers and Catechists, who

receive no support, at least from the United States.

MEXICO.

*The following Clergy and Lay-workers of the Church in
Mexico (other than the Bishop of the Valley of Mexico) receive
stipends out of the appropriation of the Board of Managers:*

The Rt. Rev. HENRY CHAUNCEY RILEY, D.D., Bishop of the
Valley of Mexico, *Mexico.* †

The Rev. PRUDENCIO G. HERNANDEZ, Bishop-elect of
Cuernavaca.

The Rev. T. Valdespino, A. M.....*Mexico.*

The Rev. I. Manuri.....*"*

The Rev. J. L. Perez.....*"*

The Rev. Pioquinto Orihuela.....*Joquecingo.*

The Rev. Luis Canai.....*"*

The Rev. J. Ramirez Arellano.....*Xochitengo.*

The Rev. Jacinto Hernandez.....*Cuernavaca.*

The Rev. Joaquin Hernandez.....*"*

The Rev. Carlos E. Butler.....*Mexico.*

The Rev. Prof. J. Medina.....*Theological Seminary,*

Mr. A. E. Mackintosh, Business Agent.....*"*

Mr. J. Ramirez Lay Reader.....*"*

Mr. Herman Hooker, Teacher.....*Girls' Orphanage,*

Miss Anna Grutti.....*"*

Mr. J. Del Corral, Teacher, *Cathedral Boys' School.*

Mr. M. Mereno, Teacher.....*"*

Mr. J. Mota, Teacher.....*"*

Mr. J. Trujillo, Teacher, *St. Joseph's Boys' School.*

Mr. R. Betancourt, Lay-Reader.....*Dioecese of the Valley,*

Mr. J. Linares, Lay-Reader.....*Mexico.*

Mr. E. Lopez, Lay-reader.....*Tlaxcala.*

Mr. J. Flores, Lay-reader.....*San Pedro Martin.*

Mr. H. Lozada, Lay-reader.....*Tetelco.*

Mr. J. Alvarez, Lay-reader.....*Jiquilcingo.*

Mr. A. Coronel, Lay-reader.....*Nopala.*

Mr. I. Bustamante, Lay-reader.....*Puebla.*

Mrs. de Leon.....*"*

Miss de Leon.....*"*

Mr. Villegas.....*Puebla.*

There are besides, several Candidates for Holy Orders and

thirty-eight other Lay Workers.

* Present P. O. Address, Yokohama, Japan.

+ P. O. Address, care Messrs. Watson, Phillips & Co., City of

Mexico.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof	5 cts.
Newspapers, each.	2 cts.
Book Packets, each two ounces or fraction thereof.	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof	5 cts.
Newspapers, each.	2 cts.
Book Packets, each two ounces, or fraction thereof.	2 cts.
HAITI.—Steamers [Weekly]. Postage 5 cents. Newspapers and Books free through the Mission Rooms.	5 cts.
MEXICO.—[By steamers about weekly.] Letters.	5 cts.
Papers, one cent for each two ounces or fraction thereof, and in addition one cent for each paper.	2 cts.
LIBERIA.—Via Southampton [thence weekly]. Letters, each half ounce or fraction thereof.	5 cts.
Newspapers, each.	2 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [as steamers touch only at certain points on the coast], it will best be attached to the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each [by Express]. Returns are to be made semi-annually, at Christmas and Easter. Remittances to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

OCTOBER, 1881.

ACKNOWLEDGMENTS OF DOMESTIC MISSIONARY BOXES.

As is our custom at this season of the year, we print this month several letters of acknowledgment of Missionary boxes prepared and sent during our last working year.

Our Societies are now beginning this work again, and we would have these letters aid in quickening their interest, inciting them to greater efforts and more abundant labors than ever before.

LETTERS OF ACKNOWLEDGMENT FROM DOMESTIC MISSIONARIES.

MINNESOTA, December 28th, 1880.

DEAR FRIENDS:

I am at home this evening, and think it a good time to write to you about ourselves and the box; for indeed, the box is really so much a part of ourselves that I could not help writing of it too.

I am glad that I do not have to be out of doors much to-day, and especially at night, but that we have so comfortable a house at such times as Minnesota winters are likely to bring. Now as I am writing, it is more than 30° below zero, a wind blowing which increases the effect 10° or 15°. It is unusual for us to have *wind* with our extreme cold. We are favored here by the fact that the country is largely covered with timber. It is most dreadful to be out on the prairie in such storms.

I have made the creatures at the barn (we keep a horse and cow) as comfortable as I could, with plenty of hay and bedding, and a little extra provender, as I do at Christmas and some other times any way, whether it is extra cold or not. I have brought in some large, knotty maple sticks for the stove. We don't have a fire-place, or else I should be saying large back-logs of birch; but we do have a large, good heating-stove which is equal to all the cold we have ever yet experienced. My wife is sewing for the children, and they are pleasantly disposed to

amuse themselves and each other. The boy has fire-wood standing around on end in imitation of trees, and occasionally he *falls* one of them. Baby sits in her high chair by the table, watching us all in turn with a smile or a crow for each. She is six months old to-day, and has her third tooth.

Our Christmas with its Church Service and Sunday-school children's festival has passed with much pleasure. We have all of us experienced the blessedness of giving as well as receiving gifts among family and friends. We had quite a number in church from the country places where I go for Services, and more would have been here but for the cold and storm. One family came more than twelve miles. We gave some of the Sunday-school papers to them, and I shall continue to distribute the rest in the same way to other children in the country families where everything of that kind is most highly valued. Please to tell those who gave them up and sent them to me for others, that we can see their love and that I think a great deal of their help. I thank them and say "God bless them."

We have the church here trimmed with evergreen more beautifully than ever before. I wish you could see it, and then (it would be so easy) I am sure you would come in a while and visit with us.

As I said in my note, telling you the box

was safely here, we were exceedingly busy. Our first thought was we cannot (ought not) stop to open and look at the things, but we said we must take time from some other pleasure. It was proposed to open the box instead of eating supper. It might have repaid the givers in part, to see for themselves the interest we each and all had in the different gifts. My wife has already begun a letter to acknowledge the various articles, and I know that she feels quite unable to satisfy her sense of our obligations—the very largeness of the obligation makes it hard to find words. It is no ordinary gratitude which we feel, and so it cannot readily be expressed. In each and all the things we recognize a token of loving hearts and willing hands, and we know that we have many sympathizing friends in your parish. It ought and it will be easier to believe, as we read and say, "the LORD will provide."

I know you could not have brought out in your society so great a result except by work and patience, and this must have been all the way through the fruit of love. Trust me, dear friends in the Church, I do appreciate your work. I thank the LORD and take courage. I know but for these helps we should be more prone to discouragement. Therefore, do I not do right when I thus interpret your desires, and say that this Missionary box helps us in doing the work of CHRIST? We shall not think to pay your kindness in words such as these sent, but more in heart-felt gratitude and love, and with part of the gifts themselves distributed to others to make them know that the Church is a *Communion* of Saints. This is the way in which we receive this Missionary box from you, dear friends, and thanking our LORD and FATHER for sending you a love for us *because* we are brethren.

Please accept our love, and tell, as far as you are able for us, those who contributed so generously, that our gratitude is more felt than spoken—it abides with us.

Yours very truly.

TEXAS, January 21st, 1881.

I should have replied immediately to your letter, but owing to the bad weather it was unusually long on the way, and I hoped in a few days to be able to acknowledge also the receipt of the box and barrel, but the same cause detained them longer than I anticipated.

As my husband had only the one day to spend with us before leaving for his regular visit, you may imagine how wistfully I watched the train as it came in, hoping so very much that your good help might come before he left. I knew he was at the depot, and that the agent, a personal friend, would deliver our freight as soon as possible, but you don't know how my heart bounded with joy, as I saw a dray coming with it. It was speedily deposited in the study.

Then came the unpacking, and I did wish so many times that you and those who had assisted you could be eye-witnesses of the scene; for a pen so poorly expresses such happiness as ours, and you might have felt, at least in a measure, compensated for all of your care and labor.

Your letter enclosing a list of articles had indeed given us earnest of good things, but how good we did not know until our hands had handled them carefully, noting each garment and finding even more than you had recorded.

The arrival and unpacking of the box is a time of great rejoicing in a Missionary's family; but to have a box and barrel too is cause for the most fervent gratitude to the Giver of all good things, Who hath put it into the hearts of His faithful children, so to provide for our necessities, our comforts and enjoyments.

My husband went off this morning, so glad and relieved of the care which has of late so oppressed him. His "now I think we can get along," was spoken brightly and trustfully for the future. To you and your co-workers I would express for the whole family our most heartfelt thanks. May the blessings you have sent to our door be returned to you in fourfold measure. The names given—and I can only regret that they are so few—will be carefully treasured. May God's love and mercy ever abound toward you all, and after a life well spent in His service, may we all meet in Our FATHER'S House above, which He has prepared for those who love and serve Him here.

My "Analysis of the Bible" will be a valued help in my Sunday-school work, and if I should at any time feel wearied and discouraged, it will be a touching reminder of those who, though far away, are still working with us; and the thought, I am sure, will never fail to give new strength and

courage to do with all my might the work that is set before me.

Praying for God's best and brightest blessings upon you all, I am,

Sincerely yours.

MINNESOTA, March 1st, 1881.

MY DEAR MRS. ____:

The box reached us this afternoon, and was opened in presence of the whole family. From the quarter from which it came we could judge beforehand somewhat of what the contents would probably be, but I can assure you, we were still completely surprised when article after article was examined amid the joyous shouting of the children.

I will not attempt to find words warm enough to express the grateful feelings that moved us at the sight of these loving remembrances, on the part of the ladies of your society, of the needs of those whose field of work lies in the far off regions of the West. Your gift was simply priacely in every respect, in the delicate way it was offered, in the conception of what it should be, and in the quality of every article included. My wife's portion was just such as she needed. My boy was more than set up with his suit of clothes. That long overcoat capped the climax for him. The girls' dresses, aprons and underwear give them a nice outfit all around. The stockings, not less than other things, were admired for their number, quality and beauty. The sheets, pillow-cases, table linen, and towels were staple articles, as also the blankets.

Last but not least is the Parson himself pleased with his share. Had it not been that his wants were thus supplied, I am of the opinion that he would have had to go a little shabby this spring and summer, notwithstanding all the ingenuity and experience of his wife in making old clothes look about as good as new. But now he may venture down to Convocation, even when held in the city, without having to repeat to himself in order to preserve his equanimity, "A man's a man for a' that." And then, in addition to all these good things, \$80 in cash!

I feel humbled as unworthy of all the good the MASTER has done to me through the hands of His ministering servants. All the return I can make is to endeavor to be more faithful and devoted in the future.

And you can hardly imagine the hopefulness that the reception of the money and the box has put into my heart. Before I heard from you the cold, long winter, with its extra drafts upon my income, had about taken the spirit of aggressive work out of me. Instead of asking for means from my people for purposes of church building and extension, I was thinking of where my own income was coming from if too much money was asked for other purposes. These selfish thoughts have taken to themselves wings and flown away before the presence of the check and box.

I have several projects which I hope now to accomplish at Easter. There is a balance of \$370, still due on our church at this place. This I hope to wipe off. I am building a church about thirty miles distant. By one of those failures that will often come to thwart the most prudent planning, we still need about \$500 to finish it. As soon as the snowdrifts, which now raise themselves on all sides, are somewhat abated by the breath of spring and the south wind, I shall start out to make an earnest effort to raise this sum. I would like so much to have that church finished by Easter and be able to hold the first Service there on that festival. I have also been figuring on building a rectory in another place, to cost about \$1000. I cannot raise the money for that at this time among the people, but have about made up my mind to build it by the help of a building association and assume the payment of the assessment of \$16 a month myself. This is quite an amount for me to assume out of my salary, still I think I can see my way through by the cultivation of ten acres of land. To do this will only require that I rise somewhat earlier, and take my exercise with a hoe rather than in some other way.

But I am running on at too great length, and must stop. Only one word more, as we ministers are accustomed to say—those books! I had just about read myself out of books, and these will see me through till spring. They are just such as I desire.

In closing, allow me in behalf of my wife as well as for myself, to thank again the ladies of your Society. We shall always remember them with feelings of grateful love.

May the blessing of the MASTER when He said, "Inasmuch as ye have done it unto

one of the least of these My brethren, ye have done it unto Me," be sensibly present to you all.

Faithfully yours.

TEXAS, March 17th, 1881.

MY DEAR MISS EMERY:

I have been so constantly and laboriously engaged that I allowed my obligation to notify you promptly of the arrival of the Missionary box, prepared for my family and myself, to escape my mind for a time. It was sent to us a week before Christmas, but was delayed in some way so that we did not receive it until a few weeks ago. It was a valuable box and its contents were received with thankful hearts, for the present helped me out of a great strait.

I pray that our Heavenly FATHER may give to the kind ladies engaged in this good work, a full sense of the blessedness of that which they are doing; for that would fill them with joy in their labors. I assure you that, by the help of the LORD, they remove many weighty burdens from weary hearts. I am almost afraid to tell you freely and fully my feeling with reference to the good accomplished by the Woman's Auxiliary, lest you might think me exaggerating. He to Whom the incense of prayer and thanksgiving from relieved and grateful hearts ascends, knows the extent of the work and the comfort and peace and greater efficiency assured thereby to His Ministers, and will reward the laborers accordingly.

Faithfully yours in CHRIST.

OREGON, May 3d, 1881.

REV. AND DEAR BROTHER:

On Saturday last (April 30th) the Missionary box came to hand all right; and it devolves on me to thank you and yours for your very generous gift. I was scarcely prepared for such liberality and good judgment in preparing the contents of the box. There was no single article that did not meet some want, and we can thankfully use every one of them. The truth is, that but

for this kind of help many of the Missions of the Church must of necessity be abandoned. I can say this of my own work, of my own knowledge.

And these supplies have lifted a burden from my mind that oppressed me sadly. Travelling and other necessary expenses so eat into the Missionary stipend, and the little that the people can give, that there is not enough left for food and raiment; and this kind of contribution supplies a deficiency that could not otherwise be made up. After all, the thought that loving hearts are feeling and loyal hands are toiling for us, far away, is the one that does most to mitigate that feeling of loneliness, which will sometimes bear very heavily on the Missionary. I cannot tell you how much this reflection has cheered me often in moments of trial. Without it I do not see how the discouragements incident to this hard but important field could be borne.

I know that you and yours have been blessed in this matter, for it is written, "It is more blessed to give than to receive;" and if your gift has afforded me and mine so much pleasure, yours must be greater, because you are the *givers*.

I simply cannot tell you how I enjoyed the *sight* of the books—not a volume that I was not glad to have; and I felt the earnest desire to be able to do something more and better in the MASTER's service, so that I might prove worthy of such a gift. I did not know until the books came how hungry I had become for something *new*. The old Sunday-school papers in the box were a great treat to the Sunday-school. We have been unable as yet to subscribe for any papers. There is a great financial pressure on this country just now, which I hope will pass off in time. The Communion set meets a great want. Many thanks for that. To each and every one, whose labor is represented in the contents of the box, please give my heartiest thanks. May God bless them, every one. For yourself accept the assurances of heartiest gratitude.

Fraternally and affectionately yours.